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Vol. III.

The Glory of God is Intelligence.

No. 12.

# IMPROVEMENT ERA.

*Chas. Angerbauer*

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, }  
 EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, }  
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OCTOBER, 1900.

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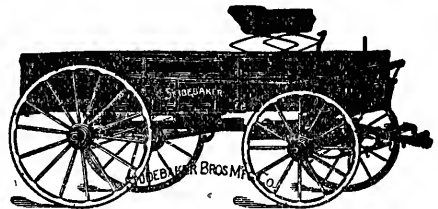
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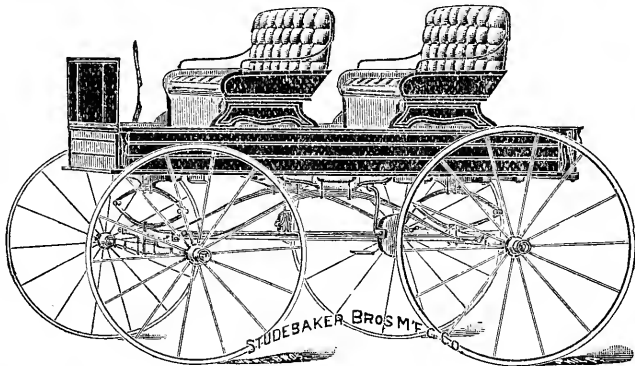
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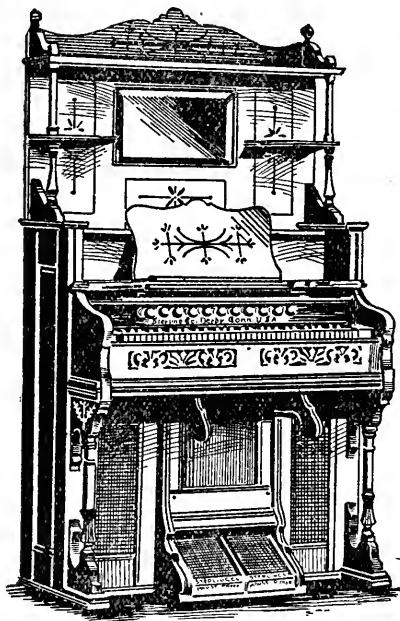


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Volume IV.

1900-1901.

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THE November, 1900, number begins the fourth volume of the IMPROVEMENT ERA, the organ of the Young Men's Mutual Improvement Associations of the Latter-day Saints. For three years it has disseminated the best productions by the best home writers. It begins its fourth year with many friends. The support of the past is a sure indication that the magazine is to become a permanent fixture among the Latter-day Saints. Your help is solicited to this end.

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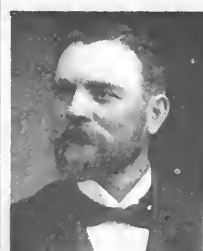




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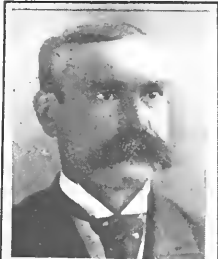
In this department, the editors will pay special attention to religious topics, and to subjects that have a tendency to inspire young men to noble lives and useful careers in Church and State.

**Our Work.**

The aim will be to make this department indispensable to M. I. A. workers, officers and members, to bring it in complete touch with the associations, by discussing methods, by advising concerning difficulties; and by presenting the best practical ideas relating to the more perfect conduct of the associations and the better advancement of their members. Leading superintendents, presidents, and other practical workers will contribute to this department.

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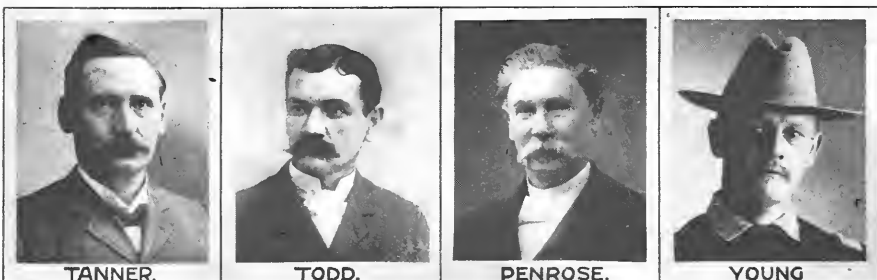
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### WHAT THEY SAY.

Here are a few testimonials culled from recent current correspondence. They speak in highest praise of the value of our magazine:

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The ERA should be in every home. It is a credit to the Mutual Improvement organization.—*O. M. Mower, Springville, Utah Co., Utah.*

I consider the IMPROVEMENT ERA a precious treasure, containing the finest thoughts and principles for old and young, for Saints as well as non-members of The Church.—*Elizabeth G. Barney, Cedar City, Iron Co., Utah.*

The ERA is much appreciated. It furnishes the elders with valuable material to place before our friends who are investigating the truth. It was a happy and generous thought that suggested free copies to the missionaries. It will return to bless the The Church with souls brought from darkness into light.—*Wm. J. Snow, Brooklyn, New York.*

I deem the ERA an excellent magazine.—*N. Tanner, Jr., Ogden, Utah.*

Saints, investigators and friends are all interested in its contents. The ERA is a great aid in the dissemination of the word of God, and bears silent, yet forcible testimonies to the message of life and salvation, and opens the way for more extended investigations of the great latter-day work.—*C. A. Hardy, Washington, D. C.*

I will do my best to get all my family to read the beautiful truths contained therein.—*J. E. J. Knop, Moroni, Sanpete Co., Utah.*

I am well pleased with the ERA.—*Joseph F. Wright, Nephi, Juah Co., Utah.*

Its subjects are well chosen. I am pleased with the magazine. *Jos. Orton, St., George.*

The ERA is full of good things. . . . No better magazine is published in Utah.—*Tooele Transcript, Aug. 3, 1900.*

Those who read it say there is no other magazine as good.—*E. F. Taylor, Fruitland, San Juan Co., New Mexico.*

We read the ERA regularly and with deep interest.—*W. Hasler, Missionary, Germany.*



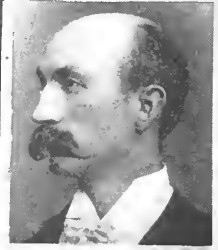
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May success continue to attend your labors. I heartily endorse the contents of the ERA.—*Pres. F. A. Hammond, Moab, Grand Co., Utah.*

I think the ERA a fine magazine.—*Alvin Allen, Mount Pleasant, Mich.*

I am heartily in accord with the aims and objects of the ERA. It is accomplishing a vast amount of good, and should be patronized by every family in Zion.—*Pres. W. W. Cluff, Coalville, Summit Co., Utah.*

There are ideas in the ERA, and where read there will be ideas of it. It should be, by the vigilance of the elders, in every reading room into which it can be placed.—*Millennial Star, July 12, 1900.*

I think the ERA the best of its class ever published. If the young people would just study it each month, it would be an everlasting benefit to them.—*Maud M. Cook, Syracuse, Davis Co., Utah.*

Success to the ERA. Every missionary realizes the good this splendid magazine is doing.—*J. W. Lesueur, Bristol, England.*

The ERA is looked eagerly for in the mission field, where it is also much appreciated. I pray for its even greater success in the future.—*Lydia D. Alder, English Missionary.*

Your periodical, February, 1900, number, was given me by Elder Harmer—at this time I did not appreciate the gift, for I did not realize how freighted it was with select material. I read it through and feel benefited by each article. . . . Your IMPROVEMENT ERA seems considerably in advance of many of our popular magazines—speaking as I do from even a prejudiced standpoint.—*Sara G. Warner, Terre Haute, Indiana.*



PARRY.



WOOTTON.



ALDER.



JONES.

# IMPROVEMENT ERA.

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VOL. III.

OCTOBER, 1900.

No 12.

---

## THE PIONEER MONUMENT.

---

ERECTED IN SALT LAKE CITY IN HONOR OF BRIGHAM  
YOUNG AND THE PIONEERS.

BY HON. SPENCER CLAWSON, A MEMBER OF THE COMMITTEE ON OR-  
GANIZATION.

---

The monument erected in honor of Brigham Young and the pioneers is a subject of common interest to thousands of the people of the inter-mountain region, and especially to those who have contributed so liberally to its erection.

The great fame of the pioneer, statesman and man of God, will always rest securely in the hearts of his people, where the foundations are laid in love and reverence for his memory, and in admiration for the work which he accomplished. No monument of bronze is needed, therefore, to perpetuate the memory of President Brigham Young. The state in all its various enterprises, the cities in the development of their growth, the towns in their location, the irrigation system which is the wonder of the civilized world, all bear the impress of his genius, but the statue, and the fig-

ures representing the Indian, the trapper, the pioneer—will stand as an outward memento of respect for many ages in the centre of the principal city, the foundations of which were laid by his dexterous hand. It is fitting that a brief record of its history should be written, that future generations may know the motive that actuated the builders. I, therefore, trust that the facts following will be of public interest.

In December, 1891, a committee on organization was appointed by President Wilford Woodruff and his counselors, who called together and appointed the following officers of the Pioneer Monument Association:

James Sharp, president; Willard Young, vice-president; Heber M. Wells, secretary; Elias A. Smith, treasurer; with an advisory committee, consisting of Presidents Wilford Woodruff and George Q. Cannon and Joseph F. Smith; who, with the following sub-committees, took the work in hand:

ON ORGANIZATION.—Franklin S. Richards, Susie Y. Gates, Nelson A. Empey, George M. Cannon, Brigham F. Grant, Frank Y. Taylor, James Sharp, Spencer Clawson, Elias A. Smith.

EXECUTIVE.—David H. Cannon, Heber M. Wells, John Clark, Le Grand Young, Willard Young, Nettile Young Easton, Charles S. Burton.

ON STATUE.—William W. Riter, Francis Armstrong, James H. Moyle, John W. Young, Thomas G. Webber, Heber Young, Leonard G. Hardy.

ON LOCATION.—Hiram S. Young, Andrew Kimball, Orson F. Whitney, Thomas W. Jennings.

On April 15, 1891, the Association issued an address to the people announcing its object, and soliciting contributions to start the work, also announcing that the design for the monument would be given to Mr. C. E. Dallin, a native of Utah who had attained an enviable reputation as a sculptor in the art centers of Europe. The selection proved a wise one, as the finished work will show, although the artist's original design was not carried out in detail.

The sub-committees at once went to work with energy, and those in charge of the statue, with Willard Young as chairman, after considerable deliberation, accepted the design as the work now stands, with the exception that the original idea was that the



main shaft should be cut from native marble, and the figure of the pioneer cut in relief out of the stone, in place of the bronze bas-relief, as it now stands. The bronze figure of President Young was then cast by the Henry Bonnard Bronze Company, of New York, and was placed upon a temporary pedestal in front of the Utah building at the World's Columbian Exposition, Chicago, in 1893; later it was placed within the Temple walls, where it remained until it was finally put in its present position.

The selection of a site was a difficult matter. The committee, with Thomas G. Webber, chairman, had under consideration one in front of the future capitol buildings, on north State Street, and another at the entrance of Liberty Park, but they finally recommended to the Association a site within the south-east corner of the Temple Square, and the grass plot within the temple wall was removed for the purpose; derricks were placed in position to remove the cap from the stone wall, in order to give free view from the street, when, upon the suggestion of President George Q. Cannon, who urged that the achievements of President Young and the pioneers rendered it more fitting that the monument to their memory should be in a more public place—it was decided that the monument should be built at the intersection of East and South Temple streets, and the city council deeded to the association a plot of ground twenty-five feet by twenty-five feet, for that purpose.

The labor of collecting the necessary funds was somewhat delayed until the First Presidency of The Church issued a strong address to the presidents of stakes and bishops of wards, asking for contributions, and apportioning certain amounts to the several stakes of Zion, as follows:

Alberta stake, \$210.00; Bannock,\* \$122.40; Bear Lake, \$1,050.00; Beaver, \$350.00; Bingham,\* \$525.00; Box Elder,\* \$805.00; Cassia, \$350.00; Cache, \$3,561.65; Davis, \$1,155.00; Emery,\$420.00; Fremont, \$595.00; Joseppa,\* \$47.00; Juab,\$595.00; Juarez,\* \$329.00; Kanab, \$350.00; Malad, \$350.00; Millard \$455.00; Maricopa,\*\$299.55; Morgan, \$280.00; Oneida, \$888.95; Panguitch, \$420.00; Parowan, \$455.00; Pocatello, \$243.65; Salt Lake, \$8,400; San Juan, \$210.00; Sanpete, \$1,750.00; San Louis,\* \$280.00; Sevier, \$840.00; Snowflake,\* \$366.05; Star Valley,\* \$245.00; St.

George, \$1,190.00; St. Johns,\* \$350.00; St. Joseph,\* \$280.00; Summit and Woodruff, \$420.00; Tooele,\* \$490.00; Uintah, \$280.00; Utah, \$3,500.00; Wayne,\* \$287.85; Wasatch,\* \$420.50; Weber, \$1,750.00; Eastern States Mission,\* \$163.80; Northwestern States Mission,\* \$44.50.

The fiftieth anniversary of the arrival of the pioneers, viz: July 24, 1897, was the occasion best suited for a revival of the lagging interest in the monument. The Semi-Centennial Commission were naturally anxious that the monument should be unveiled during the celebration, and, with the help of President Woodruff, who advanced eight thousand dollars, the contract for the granite work was let to Watson Brothers on the sixth day of June, 1897; and, aided by the remarkable energy of Mr. Joseph Silver, then superintendent, the monument was completed July 20, 1897, the corner-stone having been laid by Hon. Brigham Young, son of President Young, with appropriate ceremonies on the first day of July that year.

The celebration of the fiftieth pioneer anniversary was a great event in our local history. Five days were devoted to the celebration, and more than sixty thousand dollars were expended by the Semi-Centennial Committee which had it in charge. The ceremony of unveiling the monument was the opening feature of the first day, July 20, when President Woodruff, in the presence of four hundred pioneers and many thousands of people, drew the cord which released the flag, and unveiled to the gaze of the multitude, amid the booming of cannon, the ringing of bells, music, and the huzzas of the people, the monument in honor of the Pioneers.

Those who beheld the spectacle will never forget the thrill of joy they experienced on that occasion. The city was in holiday attire, and all her people, regardless of party politics or religion, vied with each other to do honor to the surviving pioneers who had been made the special guests of the occasion.

The bas-relief of the Pioneer Group and the figures of the Indian and the Trapper were not placed in position until July 24, 1900. At that time, notable ceremonies were held, in which Presi-

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\*The stakes indicated by a star are those which have fully paid their apportionment.

dent George Q. Cannon made an able address, and the sculptor, Mr. C. E. Dallin, spoke of his work in connection with the monument, Miss Margaret Young, a great-granddaughter of President Brigham Young, unveiling the figures.

There remains yet to be built a granite coping, in harmony with the finished work, to replace the temporary wooden rail that now encloses the monument. This will be done as soon as sufficient funds are contributed.

The monument has cost to date \$34,897.08, of which Mr. Dallin, the sculptor, has received for his part of the work, in full, \$25,750. There has been collected from subscriptions to date, \$26,897.08, and the Trustee-in-trust has assumed \$8,000 of the association's obligations. The cost of the permanent coping is estimated at two thousand dollars, leaving a balance of about ten thousand dollars yet to be collected by popular subscription.

It is hoped that the present prosperous times will suggest to the public that they come forward without delay to complete this magnificent work erected to signalize the memory of the founders of the State.

# LEARNING TO SING.

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A PRACTICAL EXAMPLE,—WITH ILLUSTRATIONS ON THE  
VALUE OF MUSIC.

BY APOSTLE HEBER J. GRANT.

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When I first commenced to write for the ERA, it was my intention to become a frequent contributor, but during the past few months, I have neglected writing for the reason that my spare time has been devoted to practicing singing.

Believing there are quite a number who have never sung, who perhaps would be benefited by reading an account of my efforts, and who might be encouraged thereby in learning to sing, I have decided to give my experience to the readers of the ERA.

My mother tried to teach me when a small child to sing, but failed because of my inability to carry a tune. Upon joining a singing class taught by Professor Charles J. Thomas, he tried and tried in vain to teach me when ten years of age to run the scale or carry a simple tune, and finally gave up in despair. He said that I could never, in this world, learn to sing. Perhaps he thought I might learn the divine art in another world. Ever since this attempt, I have frequently tried to sing when riding alone many miles from anyone who might hear me, but on such occasions could never succeed in carrying the tune of one of our familiar hymns for a single verse, and quite frequently not for a single line.

When about twenty-five years of age, I had my character

read by Professor Sims, the renowned physiognomist, and he informed me that I could sing, but added, "I would like to be at least forty miles away while you are doing it."

Nearly ten months ago, while listening to Brother Horace S. Ensign sing, I remarked that I would gladly give two or three months of my spare time if by so doing it would result in my being able to sing one or two hymns. He answered that any person could learn to sing who had a reasonably good voice, and who possessed perseverance, and was willing to do plenty of practicing. My response was that I had an abundance of voice, and considerable perseverance. He was in my employ at the time, and I jokingly remarked that while he had not been hired as a music teacher, however, right now I would take my first music lesson of two hours upon the hymn, "O My Father." Much to my surprise, at the end of four or five days, I was able to sing this hymn with Brother Ensign without any mistakes. At the end of two weeks, I could sing it alone, with the exception of being a little flat on some of the high notes. My ear not being cultivated musically, did not detect this, and the only way I knew of it was by having Brother Ensign and other friends tell me of the error.

One of the leading Church officials, upon hearing me sing, when I first started to practice, remarked that my singing reminded him very much of the late Apostle Orson Pratt's poetry. He said Brother Pratt wrote only one piece of poetry, and this looked like it had been sawed out of boards, and sawed off straight.

Once, while practicing singing in Brother Ensign's office in the Templeton Building, (his rooms are next to a Dentist's) some of the students of the Latter-day Saints' College who were in the hall, remarked that it sounded like somebody was having his teeth pulled.

One would think that the following item from a letter from one of my nearest and most intimate friends would be very discouraging, but, like the uncomplimentary remarks above referred to, it only increases my determination to learn to sing. Referring to my daughter, he says: "I see Lutie is making quite a name as a singer;—I don't think, though, that this fact need encourage you to try to become the George Goddard of The Church. I admit that your point is a good one, *i. e.*, if *you* can learn to sing, *nothing*

need discourage *anybody*—but the fact that success ultimately must be reached by traveling along the border-land of ridicule, makes the task a difficult and delicate one, particularly for an apostle, who, unlike the ordinary musical crank, cannot afford to cultivate his thorax at the expense of his reputation as a man of judgment.”

One Sunday, at the close of a meeting in the Thirteenth Ward, upon telling Professor Charles J. Thomas that Brother Ensign informed me that I could sing, he said: “Didn’t you tell him I said no?” I answered, “Yes.” He said, “Why you can’t even run the scale.” I said, “I am aware of that fact, having tried for half an hour this morning and failed.” My voice at ten years of age, must have made a very deep impression upon Brother Thomas, seeing that he had remembered it for thirty-three years. Noticing that he seemed quite skeptical, I asked him to walk over with me into the corner of the building, so as not to disturb the people who had not yet left the meetinghouse, when I sang to him in a low voice, “God Moves in a Mysterious Way.” At the close he said: “That’s all right.”

At the end of two or three months, I was able to sing not only, “O My Father,” but “God Moves in a Mysterious Way,” “Come, Come, Ye Saints,” and two or three other hymns. Shortly after this, while taking a trip south, I sang one or more hymns in each of the Arizona stakes, and in Juarez, Mexico. Upon my return to Salt Lake City, I attempted to sing “O My Father,” in the big Tabernacle, hoping to give an object lesson to the young people, and to encourage them to learn to sing. I made a failure, getting off the key in nearly every verse, and instead of my effort encouraging the young people, I fear that it tended to discourage them.

When first starting to practice, if some person would join in and sing base, tenor or alto, I could not carry the tune. Neither could I sing, if anyone accompanied me on the piano or organ, as the variety of sounds confused me.

I am pleased to be able to say that I can now sing with piano or organ accompaniment, and can also sing the lead in “God Moves in a Mysterious Way,” in a duet, a trio or quartet. I have learned quite a number of songs, and have been assured by Brother Ensign, and several others well versed in music, to whom I have sung

within the past few weeks, that I succeeded without making a mistake in a single note, which I fear would not be the case, were the attempt to be made in public. However, I intend to continue trying to sing the hymn, "O My Father," in the Assembly Hall or big Tabernacle until such time as I can sing it without an error.

How did I succeed so far? Brother Ensign adopted the plan of having me sing a line over and over again, trying to imitate his voice. He kept this up until the line was learned and could be "pronounced musically," on the same principle as learning the sound of a word. The child may be taught to pronounce correctly the word "incomprehensibility," notwithstanding the length, even if the child does not understand the phonetic sounds. I learned to sing upon the same principle, starting, figuratively speaking, in the eighth grade, with not even a knowledge of the contents of the primary. It required a vast amount of practice to learn, and my first hymn was sung many hundreds of times before I succeeded in getting it right.

Upon my recent trip to Arizona, I asked Elders Rudger Clawson and J. Golden Kimball if they had any objections to my singing one hundred hymns that day. They took it as a joke, and assured me that they would be delighted. We were on the way from Holbrook to St. Johns, a distance of about sixty miles. After I had sung about forty times, they assured me that if I sang the remaining sixty they would be sure to have nervous prostration. I paid no attention whatever to their appeal, but held them to their bargain and sang the full one hundred. One hundred and fifteen songs in one day and four hundred in four days, is the largest amount of practicing I ever did.

Today, my musical deafness is disappearing, and by sitting down to a piano and playing the lead notes, I can learn a song in less than one-tenth the time required when I first commenced to practice. Where a person has a low voice—as in my case—he should ask some kind friend, who understands music, to transpose his songs to a lower key. It is impossible for me to sing a majority of our hymns in the keys in which they are written in our Psalmody. The above points are mentioned for the special benefit of my musically deaf friends who desire to be cured, and

are willing to do a goodly amount of hard work in order to accomplish that very pleasant result.

There is nothing more pleasing to me in connection with our religion class work, than the fact that the children are being taught to sing some of our familiar hymns, first learning all the words and then to sing without an accompaniment. In this way, where the Saints do not have an organ or piano in their homes, such households will not be deprived of the privilege of praising the Lord in the songs of Zion. At the recent annual officers' meeting of the Young Men's Mutual Improvement Associations held in the Templeton Building, I asked permission of President Smith to lead the singing for a couple of the hymns, and was assured afterwards that no errors were made. Permission to lead the singing was asked simply to give an object lesson to those present, and with the hope of encouraging them one and all to learn to sing. The Lord tells us to seek knowledge by study and also by faith. By constant effort and by faith, I believe that we are entitled to the blessings of the Lord, to learn to offer prayers to him in an acceptable manner in the songs of Zion. We know that people who are blind, by practicing, their fingers become so sensitive that they can read with them by the use of raised letters. By practice, the ear of a person which is not musical, will become more sensitive; as an illustration: I have learned the different letters on the piano, and partially play my own accompaniment, using but one finger, striking the lead notes.

When I first started to do this, quite frequently, I would sing one note and strike another, and did not know the difference. Today my ear detects a mistake of this kind, showing very plainly that my "musical deafness" is gradually disappearing.

President Brigham Young once remarked, that the Spirit of the Lord would do more to convert people than the eloquence of man. The same is true of singing. It is not always the ability that a missionary has to sing in a creditable and entertaining way that will aid him most in his missionary work; but on the contrary, if he can sing some of our beautiful hymns with the spirit in which they were written, he will be able to carry conviction to the hearts of his hearers as to the truths of the Gospel. As an example of this: Elders J. Golden Kimball and Charles A. Welch,



neither of whom claim to sing well, while on a mission in the Southern States, were about to baptize some converts; a mob had assembled, and the brethren were given to understand that if they carried out their intentions of baptizing that the mob would throw them into the river. The brethren determined to go ahead no matter what the result might be. Before doing so, however, they sang a song. The song seemed to have such an effect upon the mob that they were almost transfixed. The brethren proceeded with their baptisms, and then went some distance to attend to confirming the baptized. A message came from the mob asking them to come and sing that song again, and the request was complied with. The leader of the mob, Joseph Jarvis, afterwards joined The Church, and he stated to Elder Kimball that the sentiments of the hymn, and the inspiration attending the singing, as above related, converted him to the Gospel. Brother Kimball's recollection is that the hymn was "Truth Reflects Upon Our Senses."\*

Another incident related by Brother Kimball will be interesting to the ERA readers. Calling at a home while in the Southern States, the people informed him and his associates that they were from Missouri, and immediately commenced making attacks upon the "Mormon" people. Brother Kimball and his companions energetically defended our people, refuting many of the slanders which were advanced. The arguments became quite heated, when the head of the house said, "Daughter, play us a piece, and sing us a song to drive the evil spirit away." After some music and singing, he remarked to Brother Kimball that he believed they could now proceed with their argument with a much better spirit. Elder Kimball assures me that he has never forgotten this incident, and that it was a lesson to him which has ever since been of great value.

An incident is related in connection with the late President John Taylor, which shows the power of song. Some brethren called on him, one of them having a grievance against the other, and manifesting quite a vindictive spirit. Brother Taylor agreed

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\*See page 269, L. D. S. Hymn Book.

to listen to their case, but remarked that before doing so, he thought it might be well to sing a song. After singing one song, he suggested that they have another, and followed this up by singing several more. The result was that during the singing of the last song, the brother who had made the charge was melted to tears, and asked the forgiveness of the brother whom he had made complaint against, and President Taylor was not called upon to hear the story of their differences.

The late George Goddard has touched my heart many times while singing the songs of Zion, and talking to our Sunday School children upon the beautiful sentiments which they contain.

There is nothing more pleasing and inspiring than music in the home, and since I learned to sing, we generally have a hymn at our house each morning before family prayer. There certainly is a delightful influence which attends the singing of the songs of Zion, and it is my opinion that the Saints should make singing part of their family worship. The Lord says in a revelation given to Emma Smith, the wife of the Prophet, (Section twenty-five, Doctrine and Covenants): "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

My soul has always delighted in listening to singing, having been passionately fond of it all my life, and I am delighted to be able today to pray unto the Lord "in the songs of the heart." It is my opinion that if we will all remember the words of the Lord, that the song of the righteous is a prayer unto him, and shall be answered with a blessing upon our heads, and will frequently supplicate our Heavenly Father in the sweet songs of Zion, earnestly and honestly echoing in our hearts the sentiments of our beautiful hymns, that we are bound to have the promised blessings, which I urge upon the Saints to try and obtain.

The two hymns which I most desired to learn were: "God Moves in a Mysterious Way," and "O My Father." Nearly every reader of the ERA is familiar with them, but I will quote the latter:

O my Father, Thou that dwellest  
 In the high and glorious place!  
 When shall I regain Thy presence,  
 And again behold Thy face?

In Thy holy habitation,  
 Did my spirit once reside?  
 In my first primeval childhood,  
 Was I nurtured near Thy side?  
 For a wise and glorious purpose  
 Thou hast placed me here on earth,  
 And withheld the recollection  
 Of my former friends and birth.  
 Yet ofttimes a secret something  
 Whispered, "You're a stranger here;"  
 And I felt that I had wandered  
 From a more exalted sphere.

I had learned to call Thee Father,  
 Through Thy Spirit from on high;  
 But, until the Key of Knowledge  
 Was restored, I knew not why.  
 In the heavens, are parents single?  
 No; the thought makes reason stare!  
 Truth is reason; truth eternal  
 Tells me, I've a mother there.

When I leave this frail existence,  
 When I lay this mortal by,  
 Father, Mother, may I meet you  
 In your royal courts on high?  
 Then, at length, when I've completed  
 All you sent me forth to do,  
 With your mutual approbation  
 Let me come and dwell with you.

The hymn, "God Moves in a Mysterious Way" was the late President Wilford Woodruff's favorite—and was sung in the Temple at the weekly meetings of the presidency and apostles, more than any other hymn. Quite frequently it would be sung every week for a month, and upon more than one occasion I have noticed tears in the eyes of President Woodruff during the singing of this hymn. At President Woodruff's home, at social gatherings, my experience was that almost invariably he would request those present to sing:

God moves in a mysterious way,  
 His wonders to perform.

This hymn certainly is a beautiful prayer, and one if offered from the heart to the Lord, as we all know it was by President Woodruff, cannot help but be answered with a blessing upon our heads. One reason for my desiring to learn the hymn, "O My Father," is because it was written by inspiration. I know from my own experience that Eliza R. Snow was a prophetess, and that God did bless and inspire her. When I was a child she promised me by the gift of tongues, the interpretation being given by Sister Zina D. Young, that I should be chosen to be one of the leading men in The Church. Today, I remember the promise very distinctly, but it passed from my mind and was forgotten until after I was chosen as one of the apostles in the Church of Jesus Christ of Latter-day Saints. There were a number of sisters who always took an interest in me as a child, and gave me much very good advice, but from none of them did I receive more kindly advice, all of which if followed would be calculated to assist me in becoming a noble man, than from Sister Eliza R. Snow. Recalling her interest in me, and the above prophecy uttered by her and its fulfillment, I often wished that it were possible for me to sing her beautiful hymn, "O My Father," and I can assure the readers of the ERA that it is a source of genuine pleasure to me now to be able to sing this and other hymns. I am confident that the hymns of Zion, when sung with the proper spirit, bring a peaceful and heavenly influence into our homes, and also aid in preaching the Gospel of Jesus Christ. I recommend to the youth of Zion, that they go to work with determination and learn to sing; particularly is this recommendation made to the young men, because, next to a familiarity with the scriptures, the ability to sing will assist them when they are called to the nations of the earth to preach the Gospel. It will insure them many a friend, furnish them many a meal and bed, which they would otherwise go without.

Some will say, "Oh, I can never learn to sing, for the oftener I practice, the farther I get away, because I am simply learning to sing the song incorrectly." I suggest to such that they practice only in the presence of someone who understands singing, until they can fix perfectly a given tune in their minds, and then they can practice it alone. If there is an instrument in the house, I suggest that they learn to partially accompany themselves by

playing the lead part of each piece; this can be learned in a very few hours, and, while it will be somewhat slow at first, like learning to manipulate a typewriter, it will soon become very easy. Of course, I would recommend, instead of a partial accompaniment, or playing but one note at a time, that the young people learn to play upon the organ or piano, but where a person is between forty and fifty years of age, as in my case, and his time is fully occupied, it might not be worth while to take the time to learn instrumental music.

I say to "our boys," I have learned to sing; you can do the same; will you make the effort?

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#### WHISPERINGS OF NATURE.

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Standing on Norway's snow-clad island hills,  
 Viewing her icy peaks and crystal fjords;  
 Her pine-clad slopes and laughing babbling brooks  
 And peaceful hamlets, 'neath the forest shade,  
 Sweet nature seems to beckon me to say:  
 "Come join with me, rejoice, and be made glad,  
 Bask in the light of my eternal day;  
 Inhale the breezes of my northern clime,  
 And sip the nectar that my bosom yields;  
 Sit in the shadow of my ancient pines,  
 And view thy image in my crystal lakes;  
 Stand on the shore and view the mighty deep  
 Where vikings sailed their fearless barks of old.  
 And when at length thy feet shall fail and tire,  
 And eyes grow weary with the wondrous sight,  
 Go seek repose upon some mossy bank,  
 And dream the dream of childhood and of love.  
 Securely sleep, for thou art not alone,  
 A mighty sentinel shall guard thy couch—  
 The midnight sun, with rich and mellow light,  
 Shall banish every dark and evil power.

J. M. LAURITZEN.

Tromso, Norway, July, 1899.

## HELEN KELLER.

BY MISS SARAH WHALEN, TEACHER IN THE UTAH STATE SCHOOL  
FOR THE BLIND, OGDEN.

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“Mute, sightless visitant;  
From what uncharted world  
Has voyaged into life's wide sea  
With guidance scant?  
As if some bark mysteriously  
Should hither glide with spars aslant  
And sails all furled!”

—*Edmund Clarence Stedman's "Ode to Helen Keller."*

While seated in my school-room one day in the Perkins Institution for the Blind, in Boston, Mr. Anagnos, the director, entered to inform me that he had just received a letter from a Mr. Keller, of Alabama, desiring a teacher for his little daughter, who was deaf, dumb and blind. That was our first introduction to Helen, who has since made herself so famous. Many thousands of people know the story of her wonderful achievements.

Mr. Anagnos, at the time, stated to me that he would send for Miss Annie Sullivan, who was partially blind, and who had formerly been a student at the Perkins school, to come there to study the methods pursued by Dr. Samuel G. Howe in his training of Laura Bridgman, and then send her south to educate Helen.

In a few days, Miss Sullivan came, and the work of preparation commenced. With a Godspeed she was sent on her southern journey to begin the task of opening the darkened mind to the light. Letters which recorded each day's doings of the little girl, came fast to Mr. Anagnos. Very scholarly himself, he would frequently, in his replies, introduce a Greek, French or German word which

would be used by Helen in her subsequent letters. The latter could not be called properly anything but notes, and very short ones at that, since they often consisted of one short sentence, which Helen was able to compose. No doubt the desire to acquire foreign languages was instilled into her mind by the introduction occasionally of a foreign word into the letters sent to her.

When Helen had been under instruction about one year, she sent the following letter to Mr. Dwight, of Boston. It was written in printed letters, very well shaped and clearly legible:

TUSCUMBIA, ALABAMA, May 26, 1889.

*My Dear Mr. Dwight:*

Your little friend Helen was delighted to receive your letter. Yesterday I went to another picnic with my little friends. We sat in the shade which the great trees made for us and ate our dinner. The little birds sang sweetly all day. I think they were glad to see the little boys and girls so happy. There was a gentle breeze and it was very fragrant, for the woods was full of the delicate wild flowers. We gathered some of them to take home to our friends.

I am sorry Mr. Anagnos is going so far away. But he says he will write to me from Rome, Paris, Athens, and many other beautiful cities, and when I am old enough I shall travel myself. My little friend Eva has come to stay with me while my dear teacher goes home to rest, I shall miss her greatly, but I must not cry, for that would make teacher unhappy. I should like very much to go to Boston with her, but I cannot. So I will write to her every day.

I wish you were here to eat some of the delicious strawberries and raspberries. Mildred and I would pick the nicest berries for you. The magnolias are in bloom now, and the air is sweet with their perfume.

Teacher and mother send you their love. Sister sends a sweet kiss, and I send many.

HELEN A. KELLER.

Only one error occurred in the original letter, which is printed without the slightest alteration.

The desire to acquire knowledge, as evinced by Miss Sullivan's account of her, was very great in spite of almost insuperable obstacles. She would put to blush many a person possessed of all his senses, by her prodigious effort. Think of a person, deprived of the three great gateways of knowledge, crowding information

and skill past the two inferior ones, the gates of smell and feeling. Is it not enough to make any one of us stop to consider how much more we have? How many more talents and how much more the Lord will expect of us?

Helen through the masterful efforts of her teacher, acquired a knowledge of the English branches, which are usually taught in the common schools. Her teacher was her constant companion, bringing to her by the one great approach, the sense of touch, knowledge of things material and immaterial, and Helen, ever alert, was ready to receive this knowledge as it was telegraphed to her mind through the finger tips, and ready to telegraph back by the same route her comprehension of it. Did this not mean effort and arduous mental labor? Truly it did. And as if it were not enough that Helen should acquire the common-school branches, the acquisition of which usually satisfies the craving of thousands of girls and boys, she, soaring upon the wings of the morning, traveled through the depths of the higher branches, entered a preparatory school with Miss Sullivan as guide and mentor, and her efforts have finally reached the point of taking the entrance examination to Harvard University. This she passed with credit, and nothing daunted is now eager to pursue a university course.

This great feat of hers ought to be an incentive to many young men and women in possession of all their faculties, to put forth greater effort on their part to outstrip her in the race, and not have it said that one so hopelessly hampered as she, was able to outrank them.

Shame on young men and young women, who would hesitate for one moment to dare to do as much at least as Helen Keller.

In all her short life, she is now about nineteen years old, there has been no word of complaint or murmuring against her lot, no sitting down with hands idly folded, waiting to eat the bread of idleness, which might be fed to her. On the contrary her hands have been in ceaseless activity, else she would not have been able to accomplish her task. Her motto seems to have been—

“Don’t fret, dear heart, but work.”

Helen, with all her other accomplishments, has been able to



acquire speech and the reading of another's lips by the sense of touch.

Let no one think for one moment, that she has been urged to great effort, borne onward by the spur of praise or fame, for such is not the case. She is eager, as so many afflicted ones are, to do, to improve, to show the world what can be accomplished by well-directed effort. Miss Sullivan is no less a shining example of this than her brilliant pupil.

Many deprived of the sense of sight, battling against strong odds, have been able to accomplish great things, and to show to those more favored what may be accomplished by their less fortunate brothers and sisters.

The statement has recently been made that instructors of the afflicted classes will be appealed to, in order to show instructors of the more favored classes, how the work of accomplishing such good results has been done. By that means, the afflicted ones become shining lights to the community, and possibly thereby fulfill their mission. For that they have a mission on this earth is true, and in God's own time it will be made known.

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#### ALWAYS TELL MOTHER.

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Take mother's hand when temptations entice;  
Ask her for counsel; seek mother's advice.  
Always tell mother. In mother confide;  
Foster no secrets from mother to hide.  
Train your thoughts nobly, nor let your lips speak  
Words that would kindle a blush on her cheek.  
Mother stands ready her aid to impart.  
Open to mother the door of your heart.  
Always tell mother. Your joys let her share;  
Lift from her shoulders their burdens of care;  
Brighten her pathway; be gentle and kind;  
Strengthen the ties of affection that bind.  
Tell her you love her; look up in her face;  
Tell her no other can take mother's place.

—*Leslies' Weekly*

# THE SALMON RIVER MISSION.

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AN ACCOUNT OF ITS ORIGIN, PURPOSE, GROWTH AND  
ABANDONMENT.

BY JOHN V. BLUTH, CLERK OF THE WEBER STAKE OF ZION.

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## II.

Notwithstanding the danger foreshadowed by the news of the approaching army, brought during the celebration of the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley, President Young was true to his promise to strengthen the Salmon River mission. A number of brethren and sisters were called, in the fall of 1857, to go on a mission to Salmon River. Most of these were called from around Farmington, though some of them had their residence in Ogden.

The company, when organized, consisted of forty-three brethren and fifteen sisters, and a number of children, so far as the number can be ascertained at present writing. Of these, twenty-six had already spent a portion of their time at the mission, and thirty-two were going there for the first time.

The twenty-six who were already acquainted with Salmon River are named as follows:

Thomas Smith, president of the company; David Moore and his wife, Susan and daughter, Lousia; P. G. Taylor and wife, Jane N.; Francillo Durfee and wife; I. J. Clark, wife and son; Charles Dalton and wife; H. V. Shurtliff and wife, Alcemina;

Chauncey Hadlock, Richard Margetts, George McBride, Milton D. Hammond, Clifton S. Browning, Ezra Barnard, Baldwin H. Watts, Thomas Day, Thomas Carlos, Amos Wright, interpreter, and William Batchelor.

The new members of the mission who left their homes for Salmon River for the first time are as follows:

J. L. Dalton, son of Charles Dalton named above; James Wilcox; Eliza Jane Hadlock, wife of Chauncey Hadlock; Oliver Robinson, James Miller, Charles F. Middleton, Henry Smith and wife; Jesse Smith and wife; William Smith and wife; William Marler, Frederick A. Miller, Reuben Collett, Fountain Welsh, Orson Rose, Andrew Quigley, William Parry and wife; William Taylor, Levi Taylor, James Allred, Martin H. Harris, Jonathan Bowen and wife; Joseph Bowen, Stephen Ghean and wife; Henry Harmon and wife; and James McBride.

While a large number of brethren were sent to Echo Canyon to aid in stopping the invading army, this company started for the north, in October of 1857. Those who lived in Weber County departed October 3, 1857, and were joined by other contingents until camp was struck some ten miles after crossing the Bear River, where President Smith arrived in camp, and where the party became fully organized for the trip. This company made the journey in several days shorter time than the pioneers of this mission had done, and of course did not suffer the same hardships, having better knowledge of the route, and the best camping places. Fort Hall was reached on the 13th of the month, a number of Shoshones having been fed on the way. Fort Loran was also reached on the evening of this day. In the morning, the camp awoke to find the fort burning, and, although there was strong suspicion as to who was the incendiary, the guilty party was never apprehended.

On the 16th, they crossed Snake River and followed it past Market Lake, where they met Abraham Zundel and S. Collett on their way home. At this point, President Smith and two other brethren left the party to go ahead and apprise the mission of the coming of the new force. In another week, the party reached the headwaters of Salmon River, being met by a number of the "boys" from the fort who had come out to help them in. Fort

Limhi was reached on the 27th of October, the twenty-fifth day of their journey.

Arrangements were at once entered into for building a new fort some four or five miles below Limhi, thereby increasing the acreage and the strength of the colony, and also giving more room for the new arrivals. A number of log houses were erected somewhat on the plan of those at the upper fort, though more scattered. Milton D. Hammond was appointed president of this little community. Everything went along peacefully and all were taking hold of the needed work to prepare for winter. On November 28, President Smith and L. W. Shurtliff started with the mail for Salt Lake City, but were compelled to return, arriving on the 11th of December and reporting that the snow was too deep and that they had found it impracticable to cross. They got as far as Eagle Rock where the snow was twenty-two inches deep with a hard crust that would bear the men but not their animals. During the night, the Indians sought to secure their horses which were hobbled near by, but failed through the vigilance of a little dog that had insisted on accompanying them from the fort. The next morning Brother Shurtliff tramped seven miles through the snow to get the animals which had wandered that far towards home. That day they returned. In the meantime, on December 3, lots had been drawn for the land at the lower fort, which was thus equitably distributed among the people, while the threshing which had been continued at the upper fort all the fall, was completed by the middle of the month.

The threshing was done by oxen. The ground was cleared in a circle of perhaps twenty to thirty feet in diameter, and the grain laid lengthwise along the edge of this circle, about six sheaves wide. The center of the ring was left bare. Five or six yoke of oxen were then fastened together, one yoke after the other, forming a circle, while the driver occupied the center of this circle; driving them thus in a continuous round, the grain was thoroughly tramped out, after which the straw was pitched away while the chaff and grain was pushed into the center of the ring. The edge was again filled with fresh sheaves and the process repeated again and again until a large stack of chaff and grain occupied the center of the ring. The threshing done, each

party had to await his turn with the fanning mill which had been constructed at the mission, and which moved from place to place until all the grain had been cleaned. This cleaning occupied all of the winter, right up to the time of the abandonment of the mission.

Up to the time of completing the threshing, no trouble had occurred with the Indians. Their continual contact with the mountaineers, however, who in their turn drank in hatred and prejudice by visiting the camps of the approaching army, served to lessen the friendship heretofore shown to the missionaries by the red men. Notable among these mountaineers was a man named John W. Powell, who always associated with the unfriendly Indians; in fact, dressed and painted himself as they did, and was one of them in all their deviltry. To him the brethren attributed much of the ill-feeling that arose, and which finally ended in bloodshed and the loss of the mission. This man was not wholly bad, however, for when he saw the evil he had invoked would not cease with the stealing of cattle or burning of stacks, but would end in murder, and that he was powerless to stay the work of destruction he had incited, he sent warning to the mission that they might be prepared to resist. The missionaries were also placed in the delicate position of attempting to maintain friendship with Indian tribes who were at enmity with each other. Their friendship to the Nez Perces was a cause of irritation, if not downright offense, to the Bannocks and Shoshones, although they in turn were receiving the same kind treatment given the first-named.

On the 21st day of December, forty lodges of Shoshones arrived at the Fort, and from that time the relations between the mission and the Indians grew more strained. These Shoshones were treated kindly and were fed by the mission, departing next day. They had evidently made a raid on the Nez Perces prior to their arrival, for, on the 26th, a band of the Nez Perces arrived on a hunt for stolen horses. They were also hunting for one of their chiefs who had been absent from them on some peace-mission longer than they thought was necessary, and they feared he had met with foul play. They had sworn that they would neither eat nor drink until they found him, so their joy was great to find

him receiving the hospitality of the missionaries at the fort. They were well treated, boiled wheat being served to them, and room was made for them in the various log houses of the fort for the night. The missionaries gave them the privilege of placing their animals in the fort corral. This kindness proved a help to the Nez Perces but an offense to the neighboring Bannocks, who, as was afterwards learned, had planned a raid that same night on the horses of the Nez Perces, but who were balked in their attempt by finding them enclosed in the fort corral. The following day, a contention arose between the Nez Perces and the Bannocks over horses driven away in a former raid, a Shoshone Indian riding into camp with one of the stolen horses. This trouble was smoothed over, and the Indians became quite friendly, smoked the pipe of peace, and the Nez Perces departed next day in apparently good spirits. Their peace smoke, however, was but a cover for treachery, for that night they returned and stole some fifty or sixty Shoshone and Bannock horses, at least so the Shoshones reported, though some of the brethren firmly believed that this was a false report in order to have an excuse for war. These had not been placed in the corral, the privilege not having been asked by the Indians. Thus, to have their attempt on the Nez Perces' horses frustrated through being corralled, and their own horses stolen (so they alleged) by the tribe thus befriended through their not being corralled, roused the ire of the Shoshones and Bannocks. Two days later, the Indians sought to persuade the wife of E. Barnard, an Indian woman whom he had recently married, to depart with them, and on her declining to go, they sought to take her by force. They failed in their attempt at this time, but accomplished it shortly afterwards.

On January 13, 1858, six brethren, in charge of P. G. Taylor, of Ogden, were sent out to the herd which was guarded some miles away, as the Indians had threatened to steal some of the cattle. On their arrival, they found that one or two head were already gone. They started in pursuit, and after a hot chase of twenty miles overtook the Indians and found them in possession of the meat from one of the stolen oxen, the carcass having been found some eight miles back. They demanded and brought away with them a horse as pay for the slaughtered cattle, though this

action was censured by those who understood Indian nature. It simply meant that their own horses would be taken whenever opportunity offered.

For nearly a month, nothing of any note occurred, the brethren continuing their wheat cleaning, in their turn, and in the performance of their daily routine of labor, having but little warning of the tragedy approaching the now fairly prosperous mission. That the brethren had made friends by their conduct was evidenced by the action of John Owens, Indian Agent in Bitter Root Valley, in the Flathead country. A man named B. F. Fickland, a volunteer officer in Johnston's army, was seeking recruits among the mountaineers for an onslaught on the fort to carry off the cattle and sell them to the army. When Owens heard of this, he sought out the leaders of some thirty mountaineers who were about to volunteer, and persuaded them to abandon their project by showing the good that the mission was accomplishing among the Indians. This was shown in his correspondence with David Moore, clerk of the mission. On the 7th day of February, a large band of Shoshones arrived at the fort on their way to fight the Nez Percés. They demanded to be fed and housed, which demand was complied with. It was with considerable relief that the mission witnessed their departure the following day. Two days later an Indian stole Colonel Smith's horse and escaped. A company was sent out, and, after considerable danger and labor, recovered the animal, having had to travel some eighty miles eastward in accomplishing this purpose, and using the best of judgment and precaution in order to get safely back. Seeing the necessity of taking more precaution than had been done heretofore, the families in the lower settlement were moved up to the fort on February 11, though the brethren continued their labors in hauling wood and timber and improving their homes. On the 24th, word was hastily brought from John Powell that the Indians were talking of burning the stacks and stealing the horses and cattle. President Smith sensed the dangerous position in which the mission was placed; still, there was but little apprehension that the Indians would do more than attempt to carry off some of the cattle, and the necessary precautions were not taken.

February 25, 1858, however, proved that the plans of the Indians were of a more murderous nature, and all hopes of averting the threatened danger were dispelled. At 9 o'clock in the morning, while Clifton S. Browning and C. F. Middleton were cleaning wheat, the latter saw the Indians moving at a gallop towards the herd, grazing some two miles off, guarded by three brethren, Andrew Quigley, Orson Rose and Fountain Welsh. The Indians were first observed by David Moore and Charles Dalton, who were at work cleaning the mill race from ice, in order to start the grist mill running. The alarm was at once given by Elder Moore; and ten men were immediately dispatched in charge of William Taylor to aid the herders in keeping the cattle from stampeding. George McBride came tearing into the fort in great excitement, armed himself, jumped on his horse, and was riding out, loudly declaring what he would do to the Indians, when David Moore hailed him, and ordered him to proceed with the party of ten who had been sent out. It should be stated in passing that a military organization had been effected at the fort, by General Wells, during the visit of President Young and party, of which Thomas Smith was colonel and David Moore, first lieutenant. As Colonel Smith had ridden off that morning in company with E. Barnard, the command devolved on Lieutenant Moore, and McBride therefore obeyed the order and joined the party.

The Indians reached the herd first, and began driving off the cattle. Fountain Welsh was rounding them up and trying to keep them together, never for a moment thinking the Indians would resort to murder. He was completely taken by surprise when they began shooting; and before he could escape, he was shot in the small of the back and fell while running away. When the Indians came up to him and lifted his head by the hair, he thought his scalp was gone, and it was all he could do to prevent betraying himself. He feigned death so well, even when the Indians stripped him and applied a whip to his body to see if life remained, that they rode off thinking him dead, and without scalping him, as they considered him a coward who was fleeing at the time of his death. When Andrew Quigley saw Welsh fall, he ran up a little mountain but was shot through the shoulder as he



reached the top, and fell. One of the Indians broke a hole in his skull with a gun barrel, and left him for dead. Orson Rose, the third herder, dropped into the heavy sagebrush, at the sound of firing. Here the Indians could not pass with their horses, and, while they riddled the brush with a hail of bullets Rose escaped unhurt. He lay close until evening when he made his way to the fort.

When the party of ten reached the knoll, George McBride was sent ahead to ascertain the state of affairs, so the party would know how to act. On reaching the top, he waved his hat around his head a few times, a veritable challenge, uttered a yell, and rode down among the Indians where he immediately met his death, being shot through the arms and body. The party followed him, but on finding Welsh, who in a weak voice called to them as they were passing, they stopped, picked him up and with him returned to the fort.

Colonel Smith and E. Barnard had gotten about eight miles away from the fort when they noticed the actions of the Indians, and immediately set out on their return, their fears that something was amiss being verified when they heard the shooting. They were met by the Indians who were driving off the herd down the river, and were shot at. One ball passed through the colonel's hat, another grazed his arm, and a third cut his suspender, and struck his horse in the head. The animal reared and threw off Colonel Smith, who lost his revolver and hat in the fall, but the horse was caught by E. Barnard who aided the colonel in remounting, and both made good their escape. Upon arrival at the fort, the wounded horse, it was learned, had splashed blood all over the colonel, and it was feared that he was badly injured, but examination showed but a slight wound in the arm. The Indians drove off the entire herd, consisting of two hundred and thirty-five cattle and thirty-one ponies.

As the Indians passed down the river with the cattle, the brethren who were at the lower settlement, moving and working, encountered them, and several narrow escapes were the result, while one of the brethren was killed. H. V. Shurtliff, Oliver Robinson, James Miller and Reuben Collett were working together when the Indians came upon them and began firing. Miller was

shot through the body from side to side, as had been McBride, and was killed. Shurtliff and Robinson were directly in range of a bullet which passed through the former's arm, struck the latter in the hand, went through and hit him in the leg, the bullet lodging in his clothing. They at once made a run for the brush near the river where they separated. Shurtliff stole along in the water under the edge of a bank, step by step towards the fort, suffering keenly from his wounded arm. He had a dog with him who followed his course up the river. At times, when the brush was thick and the dog found difficulty in following his master, he gave vent to a snappy bark or yelp. Time and again Shurtliff was on the point of calling the dog to him and put an end to his life lest the noise should betray him, but each time he was spared. He passed two Indians stationed on a cliff above, but succeeded in eluding their vigilance and in reaching the fort in safety. Collett, who was loading wood at the time of the attack, whipped up his cattle, throwing the wood off as they went at a stampede speed, and made good his escape.

Not knowing the fate that had befallen McBride, Quigley, Miller and two or three other brethren who were missing, a company started out to search for them. They found McBride killed where he had been shot off his horse on the other side of the knoll. He had been scalped and stripped. They at once returned to the fort with the body. Another party, among whom were F. A. Miller, Amos Wright and P. G. Taylor, were sent out to hunt for Quigley. Miller and Wright, having found seventeen head of cattle, started with them for the fort while the others continued their search for Quigley. He was found a mile from where McBride's body was discovered, shot, and his head badly crushed in by the blow from the gun barrell. He was carefully placed on a litter improvised from the shirts which the searchers doffed, and was taken to the fort where the wounded were given such attention as the primitive condition of the mission could afford. At dark, another company started down the river to hunt for three of the brethren who were still missing. They failed to find them, but Henry Harmon and James Wilcox returned during the night unhurt. That night six men were stationed as guards, though it was held that there was but little danger of the fort being attacked.

Fourteen head of cows and young cattle, which had gotten away from the Indians, returned during the night.

After a night of anxiety and watching, a third attempt was made to secure a report of the missing brother, James Miller. A company went down the river on the morning of the 26th, and finally found Miller's body, which had been completely stripped.

For the next two weeks, the brethren spent almost all their time in building bastions, strengthening the fort, digging holes in which to cache their wheat and other provisions, and in standing guard, relieving each other every four hours; those called to this duty devoted eight out of every twenty-four hours to this work.

The labor of superintending the guard and seeing to the wounded, was placed on D. Moore, first lieutenant, in fact all the military work and the protection of the fort. On the 27th, a couple of Indians were seen circling around as if reconnoitering, but otherwise nothing occurred.

On the 28th of February, President Smith called the brethren together and laid the situation before them, asking them for their counsel as to what was the wisest thing to do. Many were discouraged and desirous of abandoning the mission and going home. Others felt that it was their duty to remain until released by President Young. After considerable discussion, it was finally decided to remain, but to send a dispatch to President Young and apprise him of the situation. It was thought to be a very hazardous mission, but all promised that if chosen they would perform the duty, and notify the president, should they be able to push their way through. E. Barnard and B. H. Watts were chosen to carry this dispatch. The greatest secrecy had to be maintained in order to get them safely from the fort, two squaws, friendly to the Indians, being present through whom their intentions might easily be divulged; this was particularly feared, as these squaws had made several attempts to get away. The horses were taken to the corral and shod, provisions were made up, and the dispatch was sewn in the lining of the coat of one of the messengers. When they departed in the night, they followed the east bank of the river a short way from the fort, and then crossed to the west where there was less likelihood of meeting the Indians. To the anxious listeners at the fort, it seemed as if the footfalls of the horses on the

stones must surely be heard by the hostile Indians, whose keen hearing was proverbial, and thus bring disaster and perhaps death to the two brave men who were risking their lives to save the mission. The noise, however, died away in the distance without the messengers having been disturbed, and the inmates of the fort settled down to await the results, hoping for their success, and in the meantime taking all precaution and increasing their defensive strength.

Thus two weeks passed away awaiting news. On March 1, Margetts, the blacksmith, with the assistance of D. Moore, began the construction of a howitzer. It was made of iron staves bound together by wagon-tire bands. This was to be used in defense of the fort. The friendly Indians, who since the tragedy had settled near the fort, showed much curiosity as to its carrying power, and its destructiveness when fired. The missionaries did not scruple in their wonderful description of this gun, and there is no doubt that the hostiles obtained some information of the "big gun," and what it would do, and that it had some weight in preventing an attack. It was love's labor lost, however, for the first time it was fired it disappeared. Not a piece the weight of a pound could be found. Fortunately no one was injured by the bursting of the gun, the precaution having been taken of firing it from the inside of a log bastion. On this day the fort was organized into companies of tens, to water and feed the cattle which remained, one company relieving another at stated intervals.

March 4, was fast day, and the fast meeting which had been regularly held at the mission was also held this day, partly in the house, partly outside on watch for the Indians. At this time, those of the Indians who had been baptized, but who had apostatized or had taken a hand in the robbery and murders which had occurred February 25, were cut off from The Church. Elder Moore states that all of the Indians baptized, unless it were one, were excommunicated, as they all had a hand in the trouble.

By this time, the Indians were beginning to show signs of making a compromise, or were shamming peaceful intentions, in order to complete their murderous work. On the 5th of March, three Indians, among them "Old Dad," who had been the herder at the mission, came into the fort as delegates of the Shoshone chiefs,

and said they wanted to make peace, and were willing to bring back the cattle they had in their possession. They said they had only about thirty head, as the Bannocks had carried off the remainder as well as all the horses. Colonel Smith ordered them to be fed and cared for, and they departed promising to bring the cattle the next day. It was not until March 8 that they redeemed their promise, when they brought back twenty-eight cattle, reiterating the statement that the rest had been taken by the Bannocks, with whom they had had a quarrel, during which a Shoshone squaw had been killed. On the 11th, they brought up eight more cattle which, they said, had been found since the 9th, but it was afterwards learned that they were in possession of still more cattle and some horses, so that it was certain that their new friendship was not of a very deep nature. Particularly did this become apparent on word being brought of threats by the Indians to come up to the fort and shoot the guards. Up to the 21st of March, the brethren continued to work on the defenses of the fort, cleaning wheat and caching it; also in standing guard and in repairing their wagons should the word come to abandon the mission.

That the mountaineers and the agents from Johnston's army were to some extent responsible for the murderous work at Fort Limhi, may be inferred from the statement afterwards made by the Indians that a majority of the stolen cattle was at once driven to the army for food, and exchanged for such articles as the Indians desired.

In the meantime Barnard and Watts had made the best of their way to Salt Lake. Barnard was lame, but he was one of the most experienced mountaineers and guides at that time. The snow was deep, and it was exceedingly cold. This trip was not only dangerous in the extreme because of the hostility of the Indians, but full of hardships and suffering, because of the cold weather and the precaution they had to take to avoid falling into the hands of hostiles. One of their horses grew lame. Barnard rode the sound horse, and Watts led the lame one, trudging on through the snow. This accident delayed them so that their provisions gave out, and for forty-eight hours they were entirely without food. At last they reached Barnard's fort on the headwaters of the Malad, where they secured fresh horses and food, and made

such good time that two days later they arrived in Salt Lake City. Immediately on receipt of the news, President Young ordered out Colonel Thomas Cunningham with about one hundred mounted men and twenty wagons, with needed provisions, in order to help and escort the missionaries back to their homes. A company of fifty, under Captain Haight, also started from Farmington, though under Cunningham's command. An express of ten men was sent ahead to notify the mission of the approach of the relief expedition, and on the twenty-first of March, Sunday, this express rode into the fort, bringing the joyful news of help, in addition to letters from home. They had a narrow escape while coming down the canyon, at the head of Little Salmon River. The Indians were guarding the pass, and the express could see the sentinel fires along the road. A short consultation was held, and it was decided to run the gauntlet rather than turn back. Putting spurs to their horses, they passed the guard-fires while the sentinel, excited and taken by surprise, shouted to the camp in an attempt to rouse his companions. The express could hear the noise and shouting, but passed out of hearing and into safety as fast as their horses could carry them.

Two days later, March 23, the company of mounted men arrived. Then there was joy and thanksgiving beyond description. The intense strain to which the brethren and their families had been put for a month past, was removed, and everywhere were signs of the relief brought by the expedition sent out by President Young, whose instructions were to abandon the mission and come home. The express of ten men immediately set out on their return to Salt Lake City, carrying with them the mail from the fort. Among this express were: B. F. Cummings, George W. Hill, Gilbert Belnap, Bailey Lake, Sylvanus Collett, John Galliher and E. Barnard, the last named having returned to Limhi with the express. On nearing the Bannock range, while passing through the narrows on Bannock Creek, near Cedar Point, they were ambushed by the Indians, and Bailey Lake was shot and killed. The other members of the express succeeded in making their way through.

The day after the arrival of the relief expedition, a number of the Shoshones came in and had a peace smoke, and remained at the fort over night. The next day, a company of eighty men went down the river eight or ten miles and gathered up a few of the

cattle and colts that remained. Captain Haight's company of fifty arrived at the fort this day, March 25. The next two or three days were occupied in preparations to leave for home, and on Sunday, March 28, Fort Limhi was formally abandoned and left in the hands of the Indians. That day the company traveled fourteen miles and camped. The deep snow made travel very difficult. In many places the lariats had to be fastened to the wagons and the men had to aid the cattle in pulling through, but the party had plenty of provisions and were well prepared for the journey, so they suffered but little. They passed Blackfoot April 5, and on the 7th found a note from Colonel Cunningham who had left them two days before to go ahead with a number of his men. The note was dated April 5, and informed them that he had found the body of Bailey Lake, scalped; also one horse and a mule dead; also a saddle and leggings owned by B. H. Watts, abandoned on his trip to Salt Lake with the dispatch for President Young. This was the first news the party received of the returning express and the tragedy that had occurred.

The mission arrived in Ogden April 11, 1858, at 3 p. m. Two births had occurred on the way, one of them to Elder Harmon's wife. The returning missionaries found their homes presenting a desolate appearance. All the way down, they saw the homes empty, and not until Box Elder was reached did they learn from one of the "detail" what was the trouble. Two-thirds of the people had already packed up and gone south. The "move" was in full progress to escape Johnston's army, and nothing was left the missionaries to do but to continue their journey, none knew where. Three days of rest, and, on April 15, most of them were again on the way south.

Thus ended the Salmon River Mission. The effort to civilize the Indians and better their condition had been frustrated, and three of those who had only sought their welfare had been murdered. Years after, the land fell into other hands, and a government reservation was established some little distance above this point, and now appears on the maps as "Fort Lemhi," and "Lemhi Valley Indian Reservation."

# IS IT THE DAWN OF THE MILLENNIUM?

BY J. H. WARD.

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A few weeks ago, Paris enjoyed one of those gala days of which she is so very fond, and of which she manages to have a much larger number than is allotted to the other capitals of the world. She opened then her International Exhibition, amid a display that was as gorgeous as the speeches were eloquent. In that exhibit of the achievements of the nations in the arts and sciences, President Loubet recognized the dawn of a larger peace on earth, and a more widespread good will than had ever before been known among men.

Perhaps many a person smiled when they heard or read that speech; or, if in a bad humor, they may have used some strong language against a president of a republic predicting peace and good will when the vast military forces of his own country were engaged in active war preparations, and when the shadows of war-clouds are darkening the skies of most of the nations represented in that exposition.

Perhaps others recognized in the sentiments of President Loubet a similarity to those expressed by Louis Napoleon at the exposition of 1867, which Victor Hugo eulogized as the precursor of the "United States of Europe," with Paris as the capital, which in turn was to be succeeded by an "Empire of all Humanity." Yet all this was not able to keep back the ominous war-clouds which were then already pressing forward, and which, three years later, hurled the emperor from his throne, and inundated France with the blood of thousands of her youth and manhood.



Perhaps there are those still living who heard similar sentiments uttered at the opening of the first international exhibition at the Crystal Palace, London, in 1851. They remember how that exhibition had been proclaimed, as "a modern temple of Janus, in which the nations of the earth had met to celebrate the inauguration of an era of perpetual peace." But they also remember that that era of perpetual peace never outlived its inauguration. The following year saw England, allied with France and Turkey, engage with Russia in the bloody Crimean War, lasting four long and cruel years, followed, as more or less remote consequences, by ten or twelve other wars which brought innumerable sufferings to millions of unoffending people.

Others may recognize that the sentiments expressed by President Loubet very much resemble the language used at the opening of the great world's fair at Chicago, in 1893. That was called the "World's Peace Jubilee." Those gigantic edifices were white "temples of peace" showing by their exhibits, their congresses and conferences, held beneath their shadow, that men had begun to beat their swords into plowshares and their spears into pruning-hooks. It seemed to be a prophecy that nation would no longer lift up sword against nation, nor learn war any more. It was a beautiful dream; but it vanished with the destruction of the buildings. Five years later our nation was at war with Spain, out of which it passed into the conflict with the Filipinos.

And yet, though some people smiled, and others were indignant, at the words of President Loubet, still there are many who make his words a subject of profound thought. When, in spite of the frequent wars, we perceive such thoughts forcing themselves to the lips of the leaders of men, it is time for us to ponder these words, and appreciate their meaning. It is time to believe that, even though wars still rage, there will yet be good-will among the peoples. And what is better still, it is time to believe that, though bullets still hiss, and cannon still roar, the fulfillment of the prophecy has already begun.

Take, for instance, the present wide-spread indignation because of the war against the Boers. With but few exceptions, the whole civilized world sympathizes profoundly with that handful of brave people. Why all this pity? Why all these protests?

Who are the Boers? Are they not a mere peasant tribe in far away South Africa? What has that unlettered, narrow and fanatical people ever contributed to civilization? Why all this indignation at England, the mighty England that has contributed to freedom her Magna Charta, that has crowned literature with her Shakespeare, law with her Blackstone, science and philosophy with her Darwin and Spencer? Is this bitterness the world's gratitude for the blessings she has showered upon it? No! It is the world's condemnation of war. It is the world's declaration that, much as it values contributions to letters and arts and sciences, there is something that it values infinitely higher, and that is justice.

This is something new. It is one of the glimmerings of the dawn of universal peace. It is the beginning of an international morality that shall yet flower and fruit into a Brotherhood of Man. There was a time when a great power like England could have gone to war with an insignificant people like the Boers, and the affair would scarcely have been noticed. In fact, other mighty nations might have helped as a neighborly act, in order that they might receive help in turn when they wished to swallow up some other petty nation. But this is changing. The calm voice of justice is heard above the wild yell of brute force. Nations are realizing that beside Krupp guns and Lyddite batteries, they must have a mighty armament of right and justice on their side, if they would win the highest prize of all—the approval of the civilized world.

Let us look at another example nearer home. Without going into discussion regarding the war in the Philippines, or whether or not our cause is justified, the remarkable fact remains, that the interest of a half-savage people, thousands of miles away, so concerns many of our own loyal and cultured people as to arouse them to public opposition and fierce denunciation. What is the cause of all this? Have these persons suffered any material loss by this warfare? No. Have any of their relatives or personal friends been killed or wounded in this war? No. Are the Filipinos of their race or religion? No. Why then are these persons so hostile against the course our government is pursuing? It is evidently their fears that under the glamor of glory, injustice may be done; a conviction that a half-naked, half-savage people thousands

of miles away, is as much entitled to right and justice as our most cultured neighbor. To my mind, there is in this the sign and token that the era of peace and good will has commenced to dawn.

Another case may be mentioned to show the change in social morality—the Dreyfus case. What an interest the cruel fate of that French Captain awakened throughout the civilized world! What an outcry it aroused! What sympathies it awakened! What agitations it started! And who was this Dreyfus? An obscure captain who had never done anything to attract the attention or gratitude of the world; a Jew, one of those people for whom the world has not had any too much love, for whom it has often had very much of oppression and persecution and cruelty. Why such a mighty change in the case of Dreyfus? Because the world is awakening to higher ideas of right and justice. It was not for Dreyfus, the Frenchman, or Dreyfus, the Jew, that it cared. It was Dreyfus, the man, who awoke the world's sympathies. It saw a human being wronged, condemned unheard, sentenced for life, on the charge of one of the blackest crimes, to one of the most cruel of punishments, without his guilt ever having been proved. Its indignation was aroused. From every civilized nation arose the clamor for a fair hearing, for a just trial. Even though the prisoner was an obscure captain, even though his accusers were among the great ones of earth. And the clamor increased until it shook the very foundations of France, until it opened the cell in which the prisoner had been kept confined for years, until it secured for him a new trial and—set him free. It was the voice of humanity demanding right for their fellow-man. Verily the era of good will has commenced to dawn.

We might speak of the affairs of China, and the commotion that is going on in that vast empire. No one will excuse the murders that have been committed, or try to palliate the atrocities that a horde of barbarians have inflicted upon helpless and unoffending people. What is it, then, that prevents a terrible vengeance from being wreaked upon the perpetrators? Why is it, then, that the vast armies of the allied powers remain comparatively inactive? Is it not because the civilized nations, who have sent those armies there, are not entirely convinced that all the wrong-

doing was on China's side? Whatever the outcome of this commotion, it may be safely predicted that no war of revenge will be allowed. The voice of humanity will not permit it. Diplomacy will take the place of the roar of carnage. Reason will modify the demands of brute force, and the rights of man and our relations to China will be better understood than in the times past. Surely, this is a sign of the dawning of a better day:

"It breaks, it comes, the misty shadows fly,  
A rosy radiance gleams along the sky.  
The mountain tops reflect it calm and clear,  
The vale is yet in shade, but day is near."

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### THE POINT OF VIEW.

BY MAJOR RICHARD W. YOUNG.

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"Your faith is lustreless with years,"  
The sceptic urged—"forsooth;  
Its precepts vain, its hopes all fears,  
When scanned by light of truth.

"Like yon cathedral's window old,  
Beneath the sun's stern gaze,  
Design it lacks, its colors cold,—  
Should this evoke your praise?"

And he of faith with faith replied:  
"Come, shift the point of view,  
Beholding that with skill denied  
No longer false but true."

They knock; the willing portals yield,  
O vision of beauty rare!  
Transformed the window's glorious field,  
Transfigured, Christ is there.

# “THOU SHALT HAVE NO OTHER GODS BEFORE ME.”

BY LYDIA D. ALDER, ENGLISH MISSIONARY.

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Generations have been born, have lived and passed away, since Moses, the great lawgiver, announced to Israel God's first commandment, "Thou shalt have no other gods before me." No penalty is attached to it, if broken; no reward, if observed. Still, both are in evidence to the understanding of the human mind; for reward or penalty surely follows its observance or disregard. Amidst the thunderings of Sinai it was given to a people freed but yesterday from bondage, by the power of the Omnipotent who for that deliverance declares that they shall serve him alone.

But the mind of man is prone to evil. Soon God, and the mighty miracles wrought by him were forgotten. And the jewels and gold of the Egyptians were used to make a God that they could see. They strove not to be more worthy, that they might stand on the holy mount and not die; or even see God in the midst of its burnings. They strove not to rise to meet Jehovah, but went down and made a god of the dross of the earth, with their hands of flesh and blood. Behold! the golden calf which they could look upon and not be afraid. While their leader pleads for them with the Majesty of heaven, they are breaking the commandments. What a dreadful price was required at their hands for the broken law! O, that they had been obedient! O, that they had hearkened, and remembered, "Thou shalt have no other Gods before me!"

As it was then, so it is now. That law never has been re-

voked, but stands out in pre-eminence, written by the finger of the Almighty, with the unwritten penalty against its violation. It is true the sufferings of persons or peoples remain unfelt by those who taste not of them. Perhaps this is one reason why this first great commandment is so much disregarded. Many of God's children ignore him altogether; declare with an oath that they know him not! They esteem it an honor to be called infidel, atheist, or something akin; anything, so that the first commandment is broken. And what is the result of this sin? They drift farther and farther away from a loving parent, at every step increasing the distance between him and themselves; at last, in the thick darkness, they become lost among the fogs and mists, finally sinking out of sight and are hidden away. Yet in the dim consciousness of the last thought, this terrible truth is spoken as loud as when thundered from Sinai, "Thou shalt have no other Gods before me."

What other Gods? Gold, the yellow idol, claims worship from many of earth's children. Every day one can see its devotees bow down and worship before its shrine. The greed of gold can see the hungry starve; the weak, faint and die, nor part with one ill-gotten ingot. It steels the heart to the call of mercy, deadens the ear to the orphan's cry, and crushes the widow, who imploringly raises her hand for charity. It never hears the glee of childhood, nor the music of sweet murmuring rills, even the roar of the cataract is unheard. All that is grand or great weighs as nothing against this passion. It stands not aghast when the life blood is freezing in the heart of its victim; but, with a vulture's fierceness, snatches the coin out of the dead hand, and laughs in demoniacal glee at the sight of the glittering siren.

Yet the unwritten law asserts itself. Unloved in life, unreowned in death, is the penalty. This love cannot close the filmy eye, cannot assuage the parched lips with refreshing draughts, cannot hold the chilling hand or smooth the clammy brow. When the unalterable fiat goes forth, "This night thy soul is required of thee," and the debt has to be met, gold has no power to repudiate it. In insignificance, it sinks before the given commandment, "Thou shalt have no other gods before me."

Ambition. At ambition's shrine many worship. Ambition clutches its object in splendid apparel, thus luring the blinded

ones on. Oftentimes the path is rugged, then steep and slippery, but always dangerous. Ambition floats away and away, high and above the strained vision; yet it is so alluring that though the path behind is marked in blood, it is unheeded. Fingers bruised in fruitless endeavors to clutch the sharp, jutting rocks are unfelt; the rapid beating heart and pulsating brain are forgotten in its will-o'-the-wisp pursuit. Even if caught at length, it is held by nerveless fingers, from which the lines of life are already slipping away; just a moment, then falls utter darkness. "Thou shalt have no other gods before me."

Power. Many peoples of many lands make their obeisance to power. To rule the world, then cry for other worlds wherein to hold dominion, illustrates the passion for power. Its love steeps the soul in crime, its abuse fills the regions of the damned. Clasped hands with ambition it soars to the throne of God, and would hurl him from his high estate. Mountains, seas, life nor death, are of any moment, if they impede its progress; madly it rushes on in pursuit of pre-eminence, until it destroys man both body and soul. To feed it is to inflate it with greed that naught can satisfy. Impotent, it demands all things earthly, crushing right like a puny child, and insulting Deity itself. It is a sop that dulls the brain, and drags its victim to the very edge of an eternal abyss, where, at its depth, are darkness and night, and oblivion casts her mantle over all her subjects. It, too, must fall, under the foot of the stealthy foe that crushes all things to powder. But the echo from chasm or dust only reiterates, "Thou shalt have no other gods before me."

Glory. The love of glory sets the world on fire. Bands are playing, flags flying, and the steady tramp, tramp of soldiers is intoxicating to its votaries. The fear of death is forgotten, or if remembered at all, is associated with the planting of the colors on some dangerous peak, the exultation of seeing them there just for a moment, ere the eye glazes o'er in death—this esteemed glory.

Or, perchance, to be wrapped in the nation's banner, or hear the heavy roar of cannon, as the rod falls on the stiffened form. Is this glory?

To vaunt that thousands have been slain, sent uncalled into

eternity, leaving moans and cries in as many households; or that the widow's son will never cheer her breaking heart again, or tell of mothers left childless, or children orphans, or the wife left to battle where no flags float or drums beat, though the ground is bedewed with blood tears. Is this glory?

It is true, some win the epaulets, some gain the cross of distinction, but can even that be called glory? O, how dreadful the cost of earthly glory, which is but the counterfeit of that glory which abides in the world beyond forever, and can always be won for the striving—glory that fades not away; glory that causes no falling tear; glory unto that God who has said, "Thou shalt have no other gods before me."

Pleasure. Of all earth's delusions this is chief and foremost. To sail on the river, to play in the dell, is enchanting. To ramble in the woods where rabbits play hide-and-seek and the squirrels deftly climb the trees; where many voices murmur and song birds trill their melodious lays; where a sense of rest breathes from tree and flower, this is true pleasure. But the false is most loved by the children of men. Pleasure is a shy goddess, that ever evades those who pursue her. The shadows are long that fall behind her, and these are grasped by her votaries, who live in a whirl of excitement; the dance, the play, the music, keeps an unnatural fire burning in the veins of youth, until it is passed away, the halcyon days gone forever. As time slips away, these pleasures pass, and with them the capability to enjoy. They do not satisfy even when we hold them; in the midst of them, a sigh rises from the very heart, and a feeling of oppression fills our being. We yearn for something more; some undefinable sense rests upon us, which none of these things can satisfy, for we shall have "no other gods before me."

Friendship. "No greater love hath man than this, that he will give his life for his friend."

Soothing and sweet is friendship! Heart sympathizing with heart, thought associating with thought, sure of a perfect understanding, unselfish, seeking only the good of its object. What joy thus to understand and be understood! But coldness and estrangement may come between friends; paper walls may grow up thick and high, over which they may never in life, clasp hands again.



The sweetness of the past is forgotten, when coldly they meet on life's highway, and silently pass as strangers. Does not the heart thus cruelly crushed, remember the words written on the tablets of stone? "Thou shalt have no other gods before me."

Love. Hearts are laid on this altar, and affection the incense that rises therefrom. Its worshipers lowly bend at its feet, in every land and clime. It is as old as Eden, yet it is ever new and young. The sun shines with glories divine, the birds sing in enchanting chorus; flowers are blushing beneath rosy skies; fountains sing a lullaby, and ambrosial odors are scattered by the winds of heaven. When love fills the heart, life speeds on fairy feet, and soars on clouds of amber and gold until infatuation blinds its subject; then, drunken with its wine, myriads bow down and worship.

Is it a child that steals away the heart? See the rosy tint forsake its cheek; the lip lose its bloom. Behold the sunny curls heavy with death's dampness. Cling closely to the frail form, so as to shield it from cold winds that blow, and learn that in spite of you, it is gone; gone where you are powerless to follow; leaving the clay in your trembling embrace. Amid the awful silence, hear God's decree, "Thou shalt have no other gods before me."

Does love sit enthroned on your hearthstone? Day and night, does it beautify your home? Do warmth and light gild its walls with a radiance divine? Boast not thyself! The heavens are aflame with crimson and gold, and the sun sinks in a blazing bed ere it goes out into darkness and night. So fade the suns of life, eclipsed by darkening clouds, thick and dense. Have you leaned on a strong arm? How strangely cold it has grown; unable longer to shield you from the chilling blasts of life, or guide you through its hidden snares and pit falls. Then in the darkened room, far away from toil and fret, bow down before the King and learn the lesson he has set for you, "Thou shalt have no other gods before me."

Is it a beloved, whose tender love pulses through your heart, closely entwining itself through every fibre, that its every beat throws out other clinging tendrils? Does love shine in the down-cast eye and tremble unspoken on the lip? Does it envelop the earthly object in rays divine? Lo, it passes away, and in

bitterness and tears you must learn, "Thou shalt have no other gods before me." Or love may change. A steely coldness creep into the eye, where was wont to burn and glow the elixir of life. As a mockery now sound the words:

"I have no past where thou art not,  
Or future that's unshared by thee."

What is more cruel than changed love? Love is the sun of life; then what is life without its sun? Darkness, chilling, cold, unendurable, made even more dark and gloomy by the contrast of what went before. Hearts are made of brittle material, and sometimes under such heavy pressure, the slender threads giving way break for lack of that living chord that binds heart to heart. As a benison fall the words on death's cold ear, "Thou shalt have no other god's before me." For this sweet assurance comes that though the heart is crushed in the crucible, yet with God all is light, joy and gladness.

Houses and possessions. Do you prize worldly possessions? Lo! they, too, are of earth, and perish with the handling; nothing remaining but ashes, which are scattered by the winds of heaven, leaving nought but emptiness in your outstretched hand, "Thou shalt have no other gods before me."

Love the Lord thy God. In the meridian of time, came the world's great Mediator, and again the law is given to man (Luke 10: 27.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." To love God and be unselfish, this is the requirement. This is the love that passeth not away, but endureth forever. To be thus one with God, is to find in him, all that seemingly we have lost in this life; with him all our treasures that we laid away, or placed upon the altar. Nothing is lost; not a heart-beat, not a prayer nor a sob, but is known and felt by the universe. Not a hand raised in supplication, but vibrates to its uttermost bounds. Then do not all things exist in God? To love and serve him brings us all things that are enjoyable, for all things are his.

"Seek first the kingdom of God and his righteousness, and all

other things shall be added." This instruction was given also by the Messiah. There is no room for doubt; no hidden meaning in the commandment. Those who heard were to let their first love be for the kingdom; if done faithfully, all other things were to be added. No blessing, or any good thing would be denied to those thus admonished; it was only another form, to express the great truths that were enunciated from Sinai. (Luke 18: 29, 30.) "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Mark 10: 30). "But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

These are the words of Christ; his words being sure, we will find joy to our souls. Let none store by earthly jewels, for they are of no avail. Note their hideous glare on the cold dead hand, whose beauties are brought out, intensified and made exquisite by the great sculptor, Death, in whose presence the things of earth pall and are branded "Worthless;" one even turns from their contemplation with a shudder, having a full understanding of the value of all things of earth.

Matthew (19: 29), says, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." We are also admonished, "to lay up our treasures in heaven, where moth nor rust can enter, nor thieves break through and steal." There we will enjoy eternal riches, with no corresponding weight of care.

All that we have and are, are Christ's, and he is God's; if we are true to him, we will become joint heirs with him in his Father's kingdom. Today we roam as strangers in banishment, then we will be at home forever more. Then shall we build up the kingdom! Will we go to the nations of the earth? Will we leave all for the Gospel's sake, and in humility carry its tidings from door to door searching for the honest in heart, despised and rejected of men? Yes; seeking only the highest reward that can be given

to win souls to Christ. Always remembering with joy the commandment, "Thou shalt have no other gods before me."

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FRIENDSHIP, LOVE AND TRUTH.

BY H. W. NAISBITT.

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The mellow voice of Friendship rings  
 Adown the fleeing years;  
 And closer to my soul it clings,  
 In words and quiet tears.  
 For I have tasted mental woe,  
 Its suff'ring hath been mine,  
 The fainting soul alone doth know,  
 The cheer of Friendship's wine!

The charm of Love hath brought me bliss,  
 Its dulcet tones have been  
 The prelude to its holiest kiss,  
 Life's elixir unseen!  
 Full oft beneath its magic spell  
 Hath thrilled that music sweet,  
 Which was not all that life could tell  
 To tired and weary feet.

The tender touch of Fame hath lit  
 Ambition's lurid fire,  
 Which swelled and died as all unfit  
 Save 'twas for wild desire;  
 It only reached to earthly joy—  
 'Twas meant life's cup to fill;  
 Beneath it all was base alloy,  
 It vanished at my will!

I dreamt of Wealth, men call it gold,  
 'Twill buy—oh many things;  
 I could not bind, as time unrolled,  
 I found it, too, had wings!  
 And now my Friendship looks afar,  
 E'en Love hath upward flown,  
 And Fame, and Wealth; where gates ajar  
 Heaven makes the whole, my own!

# THE REVOLUTION IN CHINA.

BY DR. J. M. TANNER.

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## III.

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Again the unexpected has happened. After the liberation of the foreign legations in Peking, the capital of China, Russia comes forward with a proposal that all foreign countries withdraw both their armies and ministers from the city of Peking, and allow the Chinese to there re-establish their government preparatory to those negotiations which must be carried on between China and those countries which have claims for damages and which will seek reparation at the hands of the Chinese. This, of course, is a distinct announcement on the part of Russia that she has no intention to make any partition of China. China also further proposes to withdraw her vast armies, numbering, some say, more than two hundred thousand, from the northern province of Manchuria. Of course, throughout Europe there is universal scepticism over this announcement, and speculations are rife as to the motives which are actuating Russia at this time. This is particularly so because it was believed that Russia would be foremost in her demands for general partition. However, Russia might have very reasonably supposed that if China is not to be divided among the European nations at this time, that nation which first secures friendship and influence among the leading Chinese will be the first to reap the advantages that will come through the adjustments in the affairs of China, at an early date.

America felt, and so expressed herself, in reply to Russia, that all should remain at Peking, or all should withdraw. Harmony, it was felt in this country, was the most desirable in order to prevent those dangers which not only threaten the leading countries of the world with political disturbances, but may be with war. It would, of course, be difficult for other European nations to arrange a treaty in the absence of an understanding with America and Russia. Germany and England feel as though they were defeated, because, as a piece of diplomacy, Russia has really made an excellent *coup d'etat*. England seems unusually suspicious, and has attributed all sorts of designs and schemes to the Russians. But what is perhaps most objectionable at this time is the particular advantages which Russia may gain from becoming the confidential adviser of the Chinese government. The needs of other European nations must, it is thought, be relegated to the rear. Russia has an army sufficiently large in China to give her a high and respectable standing among China's diplomats and to make her the guardian of China's interests.

What motives, it may be asked, can reasonably be attributed to China in the present movement? In the first place, it is thought that Russia is not sincere in this matter; that although its army may be drawn from the capital city, when the other armies have been disbanded, Russia will under one excuse or another retain its large army in different parts of Manchuria and possess virtually all that it could have held under a partition of that country in an understanding with the different powers. It is not likely, at any rate, that Russia's soldiers will be withdrawn at a very early date from the northern provinces. There still exists more or less confusion, and there will be ample pretext to retain the Russian army under the claim that it is necessary to establish order in the most distracted region of the celestial empire. It is further believed that the celebrated viceroy, to whom are entrusted questions of negotiation with the powers, is altogether too friendly with Russia. At any rate, the great Li Hung Chang must see that Russia is in a position to render him in his negotiations the most assistance at the present time. After order has been restored, the emperor recalled or a new one initiated, there will then begin a system of oriental diplomacy which means intrigue and a play for commer-

cial advantages. Russia will stand first in directing the affairs of the Chinese government:

The great contest will then lie between Russia and Great Britain. England's commercial interests overshadow those of all other nations. These interests will be hampered, it is believed, more or less, by the ruling powers at Peking, and the English suspect that the Chinese authorities will be instigated to place in England's way all the obstacles that can be contrived for the hindrance of England's commercial interest. China is unlike European countries. There are governments within governments. Interests within interests. Taxation does not cease at the great commercial harbors. Each province may set up its own tariffs, rebates may be given, preferences shown, and one nation enjoy from the government vast advantages over its competitors. In this country and in Europe, when goods are once landed, they stand on an equal footing. Not so in China. To American and European interests there may be great delays. These delays are always exasperating and frequently disastrous to business advantages. If Russian interests are expedited and English and American interests retarded, it can be readily seen how business men may be so harassed that they will be disposed to withdraw all enterprise from the Chinese empire. At present, England commands the leading ports. Her interests are paramount in the great Yangtse valley. She also owns the beautiful island of Hong Kong, and an Englishman is in charge of the tariff system of the empire. It can hardly be that England will submit to any intrigue at the capital on the part of Russia which would lead to the gradual squeezing out of British commerce. The great questions in China must be solved in a large manner in view of the conflicting interests that will arise between England and Russia.

The unexpected proposal of the czar must have been a great disappointment to Germany. Her famous general, Waldersee, was to have been the commanding general of the allied forces. If these forces disband before he enters the country, his honor will be an empty one, and Germany will be thwarted in the prominent part she expected to play through the commanding position of her great general. But Germany is not prepared to withdraw her forces. Her minister was brutally killed in the streets of Peking, and her

rights to compensation and recognition were considered foremost among all the powers by Germany.

The Chinese are a very peculiar people and highly superstitious. The retreat at this time from the capital to Tien Tsin will undoubtedly be regarded by many Chinese as a defeat of the purposes of the allies. There will be raised a general feeling to satisfy the multitudes that the hosts of the allies became alarmed and in the presence of their fears withdrew their armies to safer grounds. This was virtually the position taken by the Chinese in 1860, when the English and French marched to Peking and destroyed the Summer Palace but did not enter the imperial or inner city. This was considered a great victory by the Chinese who promulgated the idea throughout the empire that no European army would venture upon so sacrilegious an undertaking. In order that the Chinese might no longer hug to their souls this notion, the allies entered the imperial palace and all the armies were permitted to march through the sacred precincts of the emperor's imperial home. The emperor and empress dowager fled to parts in the south-western division of the empire for safety, and will no doubt return when the city is vacated.

No sooner had the legations in Peking been relieved than there arose a strong feeling, especially throughout America, that there was a Chinese side to all these difficulties, that the Chinaman had been wronged, that there was some justification for the uprising, and that there was a strong semblance of patriotism in the united action of the Boxers to expel foreigners from the country. Certain it is that China has not been treated very tenderly either by the European nations or by America. We slaughtered great numbers of Chinamen at Rock Springs, Wyoming, some years ago. We exclude Chinamen from our country; deny citizenship to those who are already here, and yet perhaps we have been the most humane of all countries in dealing with that peculiar people. In 1840, England forced her great opium trade upon the empire, which has done much to demoralize the most of the people in that country. The use of opium there has become all but universal. France has been somewhat insolent. She has not thought anything of entering Chinese harbors and of destroying the Chinese fleet together with three thousand seamen. England has been appropriating to



herself great spheres of influence. A few years ago a couple of Catholic missionaries, subjects of Germany, were killed in the province of Shantung. Germany was not satisfied with the assurances that the perpetrators of the deed should be brought to justice. She demanded an indemnity, and, landing her sailors, she took control of the port of Kiaochau. France helped herself to Tonquin. And Russia's influence extends over the entire country of Manchuria. After all this had been done, the Chinese have been reading the discussions of the intention among European nations to dismember the empire. Spheres of influence were spoken of as territorial domains of the respective countries which claimed these spheres. Naturally enough the Chinaman has felt that the integrity and stability of the empire was threatened, that he was about to lose all rights of local and self government, and that he was to become a prey to foreign and ambitious nations.

Not least among the difficulties in that country has been the differences in religious feeling and the aggressive policy of the Roman Catholic church. That church, step by step, has gained civil power. It settles controversies among disputants when one of those disputants happens to be a converted Catholic, and there are armies of that kind in China. The Chinese have felt that in these disputes the Catholic Christian was always given the advantage. The Protestant religious denominations have felt that in the matter of proselyting, the civil power which the Catholic Church exercises in China gave her an immense advantage over her Protestant competitors. These religious differences, sometimes quarrels, have led to disclosures on the part of missionaries, and they have been free to tell us the wrongs that the Chinese have suffered at the hands of their respective Christian brethren. Certainly China must not be treated as if she had been the aggressor, as if there had been no excuse whatever for the revolution that has been started in that country in defense of national interests. A mighty conflict is on in that vast empire. The forces at work cannot be stayed, but they may be wisely and justly directed. More universal discussion and a higher enlightenment regarding affairs which relate to China, will result in time in a greater justice to a misunderstood people. At this time, September 13, chaos prevails in the diplomatic movements of the rulers. America will

do all she can to maintain the integrity and identity of China. England will second this movement, and now that Russia has led, there can seemingly be but one outcome, and that is the withdrawal of the allied forces from the Chinese capital. England may feel chagrined at the march Russia has stolen, but in the end England will yield because she opposes the dismemberment of the empire and prefers the natural growth of her great commercial interests in that country. Germany is nonplussed. France will go as far as she reasonably can to satisfy her ally, Russia, so that it looks as if Russia had set the march for the other countries of Europe and for the United States.

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LIGHT, TRUTH AND LOVE.

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Let all my soul be filled with holy Light,  
 That I may never falter by the way,  
 Should darkness overshadow me, and night  
 Shut from my natural eyes each guiding ray.

Let Truth abide in me, a living source,  
 That never can be quenched by floods of wrath;  
 That fire cannot consume me, and no force  
 Have power to turn my feet from duty's path.

Let Charity, the pure, sweet Love of Christ,  
 Envelop me, that I may keep aloof  
 From all things which have hitherto enticed  
 My being into ways that need reproof.

Thus standing, where have stood the true and brave,  
 Thus walking where the faithful ones have trod,  
 I shall o'ercome the world, the flesh, the grave,  
 And, mounting upward, dwell with Christ and God.

*L. L. Greene Richards.*

## ARE WE AMERICANS?

BY NEPHI ANDERSON, SUPERINTENDENT OF SCHOOLS, BOX ELDER  
COUNTY, UTAH.

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Are we "Mormons" Americans? Are we Americans at heart—in spirit and in truth? What is our belief regarding America and her destiny? Have we shown ourselves to be Americans?

May I answer these questions? I read in the introduction to Julian Hawthorne's "History of the United States," this expression:

"I take the view that the American nation is the embodiment and vehicle of a divine purpose to emancipate and enlighten the human race."

Had Mr. Hawthorne purposely extracted the essence of "Mormon" belief regarding America, he could not have stated it better. What the historian expresses as an opinion, "Mormonism" teaches as a divine truth.

He who shapes all human events to his own glorious purpose had a hand in the formation of the American republic. God's Spirit moved upon the restless, untiring Columbus, and led him westward. The time had come for the establishing of political and religious liberty in the earth. The Old World lay rankly overgrown with the weeds of despotism, bigotry, and superstition. A virgin soil must be had in which to plant the precious tree of liberty, that it might get growth before the enemy should come to sow his tares. Then the same Spirit of God moved upon the Pilgrims, implanting in their hearts the love of liberty, and strengthening them in their resolutions to seek and establish it. God gave strength to the armies of liberty, and sat in the councils of the

republic. Slowly, carefully, shapen by the hand of God, this nation arose pure and strong, and there was now a spot on the earth where the purposes of God could be consummated. And now came the celestial messengers from heaven bearing another precious tree to plant in the garden prepared for it; and that was the pure Gospel of Jesus Christ, revealed again from heaven in its ancient strength and power and purity, given into the keeping of citizens of the American republic.

As to past history, this is what "Mormonism" has taught me. Is there anything un-American in the doctrine?

The Book of Mormon (a record claimed by the «Mormons» to be a divine history of ancient America) contains many references to this land. Let me quote a few:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

"Behold this land, saith God, shall be a land of thy inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty to the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles; *and I will fortify this land against all other nations.* \* \* \* For he that raiseth up a king against me shall perish, for, I, the Lord, the King of heaven will be their king, and I will be a light unto them forever that hear my words."

The italics in the above quotation are mine.

In the book of Doctrine and Covenants claimed by us to contain the revelations of God to The Church in this age, we find this:

"It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land [the United States] by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

If there be an American religion, "Mormonism" must be that one. No other religious system makes such claims for America as does "Mormonism." No other religion has made America such holy ground by its teachings and history. The "Mormons" have placed America along with Palestine and made the Holy Land to share its

honors with the Zion of the West. The Book of Mormon teaches that Jesus visited the ancient inhabitants of this continent, walked and talked with them and taught them the principles of the Gospel. The Lord's feet have pressed American soil.

We "Mormons" claim an American prophet. All other religions look to other lands for theirs. The founders of the Christian sects were German, or Scotch, or Swiss. The founder of "Mormonism," through God, was an *American*, a descendant of the Pilgrims. Other religionists limit angels' visits to a far eastern land. We claim that the West also has been sanctified by the presence of heavenly beings. Others confine apostles and inspired men to a past age, and an Old World nation. We say that God has raised up American apostles, and the inspiration of the Almighty can be and is given to Americans.

Are we Americans? Across the American continent have the stirring scenes of our history been enacted. Beginning in New York, The Church, in its infancy, removed to Ohio, and from there to Missouri. Driven from lands purchased from the general government, we next settled in Illinois, where a flourishing city arose. From Nauvoo went the exodus of a people across the prairies of the West. We were often advised to get out from under the United States' jurisdiction, but always did we say, "No; this government is our government, and under its constitutional laws we wish to live. Though officials might abuse them yet are they God-given." Picture, then, the moving of a nation into the wilderness, seeking a home, they knew not where. Then remember that at this point there came a call from the United States for five hundred volunteers to fight the battles of their country. The men were obtained, and women and children drove the ox teams on alone. Never was there a more difficult march of infantry than was performed by the "Mormon" Battalion from Fort Leavenworth to San Diego in the war with Mexico. Yet, reader, go to your book-shelf, take down all your United States histories, and see if you can find even a mention of that wonderful expedition.

Here in the desert valleys of the Rocky Mountains, we have built a great American commonwealth. Converts to "Mormonism" who come to America from abroad soon lose their national characteristics and blend into the one American life. And are they

brought into a bondage to a "Mormon hierarchy," as is so often claimed? Let me quote what the Lord says to The Church on this point in the Doctrine and Covenants:

"No power can or ought to be maintained by virtue of the Priesthood [the governing power in The Church] only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love towards him whom thou hast reprov'd, lest he esteem thee to be an enemy; that he may know that thy faithfulness is stronger than the cords of death."

We are inseparably connected with America. Her destiny is ours. We believe that here the latter day Zion will be erected, on whose towers will shine the glory of God. America is the land of Zion. "From Zion shall go forth the law, and the word of the Lord from Jerusalem." The golden age of the world is coming. Then justice will take the bandage from her eyes, and every wrong thing will be righted. America will get her share of glory and honor, and in that share the "Mormons" will have a part.

## EDITOR'S TABLE.

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### BRIGHAM YOUNG ACADEMY EXPLORING EXPEDITION.

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The expedition which left Provo on April 17, to explore the ruins of the Central American country, arrived in Nogales, Sonora, Mexico, about the middle of July. It was here hindered from proceeding further on the journey, because of the excessive tax or duty on the pack animals and equipments. It was discovered that either a bond of twelve hundred dollars or a heavy duty was required before permission would be granted to them to proceed. The bond could easily have been secured, but the conditions were so exacting that it were better to pay the heavy duty imposed, for the reason that, if a horse, blanket, saddle or mule, or any other enumerated or registered thing in the company's possession, on entrance into the country, had been found missing on their exit, the bond would have been declared forfeited. These conditions, however, were, upon application, afterwards so modified that missing articles only would have been subject to the tax. But the odium of breaking the law could also have been cast upon the expedition, perhaps with other additional complications.

It developed that the duty on a gelding was thirty-five dollars, while a mule passed for three; and as the expedition was principally supplied with horses, it would become obligatory to make a change in the animals, which would be a source of much trouble, expense and annoyance, with so large a company. The size of the company was also a menace to its peaceful passage through the country. So large an armed and formidable force would arouse

constant suspicion in the minds of the more ignorant natives of the interior states through which it had to pass, who would steadily throw obstacles in its way to hinder and annoy, if not in the end to defeat.

The financial question became a serious one, because the enterprise, though essentially a public affair under the auspices of the academy, is principally a private business as far as money support is concerned. Under these trying difficulties, President Cluff sought advice, and the result was that President Joseph F. Smith, accompanied by Elder Seymour B. Young, visited the camp to consult on the best method of procedure.

The brethren left Salt Lake City in the early part of August, and were absent three weeks. On their journey thither, they held eleven religious meetings—one in Pacheco, one in Garcia, four in Juarez, two in Dublan, and three in Diaz, in which the resident Saints were encouraged, and many strangers heard the testimony of the Gospel. Arriving at Nogales, they found the brethren of the company in camp in good condition, but weary of waiting, and impatient to continue their march. The time had not been wasted, however, for whatever could be studied and investigated, had received attention by them.

After thoroughly discussing the situation, it was decided, much to the regret of the members, to reduce the size of the expedition. To retain the original large number was found impracticable, on account of the great cost of maintenance and supply, and incidental expenses. Besides, it was found unnecessary to have such a large body of men for the purposes of the organization. A few men could readily obtain assistance where many could not be helped. A small company would be just as safe, and could accomplish the mission just as well, with a more than corresponding reduction in the outlay. The company was therefore reorganized. Nine men were selected to continue the work, and fifteen were honorably released.

One reason for selecting so many men in the first place was that in such enterprises, many generally back out, but the young men of this expedition were composed of different mental material. They were an unusually brave and excellent body of men; and those who were released were deeply disappointed, and declared that they



would rather lay down their bones in the desert than to back down from their determination to succeed in what had been undertaken, unless it were considered best by the proper authorities to honorably release them.

President Smith and Elder Young had come for that purpose, and so the action of reducing the company was taken. On the 12th of August, the following men were selected to proceed: Benjamin Cluff, Walter M. Woolfe, John B. Fairbanks, Walter S. Talton, Asa Kinke, Chester G. Van Buren, Joseph Adams, Heber Maggleby, and Paul Henning; while these were honorably released to return: Gordon S. Beckstead, William Adams, William K. Cluff, Soren Hansen, Parley Nelson, William M. Hughes, Eugene Roberts, Lafayette Reese, George Q. Cannon, Henry E. Giles, B. T. Higgs, Jr., Mozier F. Pack, Warren Shepherd, Christian Olsen and Royal Woolley.

On the 13th, the company selected to continue the journey, were cleared and proceeded on their way to fulfill their assigned mission, in which work the blessings of the whole people accompany them; while those who were honorably released, are welcomed home like men who have done their full duty.

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### DESTRUCTION OF GALVESTON.

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One of the most shocking calamities ever effected by the elements befell Galveston, Texas, on Sunday morning, September 9. A hurricane from the West Indies fell with fearful fury over the Gulf of Mexico, setting its waters in such commotion as to completely cover the city with a flood which, with the rain and wind, swept everything before it. Houses, bridges, railroads, cattle, horses, men, women and children were helplessly borne away, or carried to death and destruction. It is estimated that five thousand human lives went out, with many thousands of horses and cattle and other domestic animals, while the property loss is estimated

at nearly twenty million dollars. The suffering and sorrow are indescribable, and no account of the terrible scenes can exaggerate the true conditions. Whole families met death in the debris of the wave and storm.

From a letter to the *Deseret News*, it is learned that four "Mormon" elders were in the stricken city on that dreadful night. They were: Peter A. Norton, of Pima, Arizona; Horace L. Johnson, of Thatcher, Arizona; Samuel Shaw, of North Ogden, Utah, and Heber N. Folkman, of Plain City, Utah. They all escaped as by a miracle and stood unharmed where thousands had fallen all about them. They had been laboring without success in the city for the past three months, and were about to leave when the flood came. The *News* account continues:

On the fatal night they were stopping with a family named Daniels. As the water rose and reached the house, these good people fled panic-stricken to higher ground, leaving the elders alone in the house. These went upstairs and commended themselves to the care of Divine Providence. When morning broke and the desolation wrought stood forth in all its awe-inspiring details, it was found that the house in which the elders were, was the only one in that entire neighborhood that had escaped damage.

It seems these missionaries were, during the entire night of horror, unconscious of the extent of the visitation. Elder Norton, in his letter to the *News*, says part of the night they slept, though the water was surging and the wind raging all around them. When in the morning they went out to see what damage had been done, they were astonished to learn the extent of the disaster. They saw corpses everywhere. Men, women and children had met death either by drowning or under the falling houses. There was no difference now between rich and poor, white and black. Death had placed them all on about the same level.

The miraculous preservation of the house in which the "Mormon" elders had been given shelter that night, must have been a powerful testimony to some of the people who had rejected their message.

The tornado also did great damage in other parts of Texas, and was the cause of many deaths. The storm continued over the Mississippi valley and the great lakes, passing out to the ocean over Boston and other New England cities, its way being strewn with destroyed shipping and other property amounting to several million dollars.

Galveston was a city of about thirty-five thousand inhabitants, a sea port, and the largest city in Texas. It was situated on the northeastern end of Galveston Island, off the coast of Texas, which island is about twenty-eight miles long. Galveston Bay is an inlet of the Gulf of Mexico, and extends northward from Galveston about thirty-five miles. The city had a large trade with steamer lines from New York, and Havana, Cuba. It was especially noted for its export of cotton. Being settled in 1837, it was ten years older than Salt Lake City. Great improvements in its harbor were recently contemplated by the government. A terrible fire destroyed the place in 1885, but with commendable energy and enterprise, its citizens rapidly rebuilt the city. Whether or not it will rise from its present ruin, is a question that cannot now be answered. In the meantime, relief funds have been established for the aid of the sufferers, and the generous-hearted over the whole nation are freely giving of their substance to relieve the temporary want and misery.

The downfall of Galveston adds one more fearful item to the long list of troubles in the form of war, famine, pestilence, and destruction by fire and flood, which have so prominently marked this closing year of the nineteenth century—a year, indeed, when believers in prophecy find much to confirm the predictions concerning the judgments which are to follow in the wake of the rejected testimony of the servants of God.

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#### LORD RUSSELL.

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Lord Chief Justice Russell, who died on the 10th of August, at the age of 67 years, was one of the most remarkable characters of the century. He was a worthy successor of the great Lord Mansfield, who has stood for so long conspicuous as one of the greatest judges in the world. The Chief Justice was the attorney of Mrs. Maybrick, in that celebrated case, and offered the most brilliant

defense in her behalf. He was noted for his great eloquence and for his skill in the cross-examination of witnesses.

It is said that his income was nearly a half million dollars a year. He was sought in the most important cases, and by those who could well afford to pay large fees. Notwithstanding this enormous income, he was usually in debt, and greatly embarrassed by the demands of his creditors. A curious story is told of a syndicate organization, among some of his friends, to place him into a financial position more in harmony with the great character he sustained as one of England's great lawyers. His old friends followed him. They borrowed money, which he was generally willing to lend indiscriminately, and they induced him to enter into speculative schemes, by which it was possible to bury his enormous income and leave him, as he often was, in an embarrassing position. An arrangement was made with the syndicate by which all his fees went first into their hands, and from them a liberal allowance was made for his expenses. The balance was used in the payment of his debts, and the creation of a fund. At the end of two years, his debts were all paid and a respectable margin left for his support.

When he was made an English Lord, he departed from the usual custom in accepting his well-merited recognition from the English crown. He had the peerage limited to his own life, so that if his children become peers, it must be by reason of their own merit. He had always been out-spoken in his opposition to the inherited peerage among his countrymen. He was known in this country, first, because he was one of the commissioners in the settlement of the Venezuela question, and did much in that case for peace. In 1896, he delivered his celebrated speech before the Bar Association, at Saratoga, on the subject of "International Arbitration." In his definition of civilization he says: "Its true signs are, thought for the poor and suffering, chivalrous regard and respect for women, and frank recognition of brotherhood, irrespective of race or color or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorance of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

What seemed most curious, however, to most people in this

country who were interested in the life of this remarkable man, was the readiness with which it was said he would adjourn court in an important case to go to a horse race. That trait, however, was no peculiarity to the English people who entertain almost a patriotic pride in horse-racing.

Portraits of Lord Russell give us the face of superior refinement, and a keen, searching and discriminating intellectuality. Among the legal fraternity, he will stand forth as one of the leading characters of his age. A great man was Lord Chief Justice Russell.

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### HOW ARE YOU GOING TO VOTE?

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Until after the 6th of November, nothing will claim a larger share of attention than politics. The great national parties, as well as the small, have placed their candidates before the people.

The state candidates have been named; so have the county leaders. Let the interest continue. It is a healthy sign that the people become reasonably concerned in political questions. From the people's knowledge of men and principles in politics grows the health of the civil life in our state and country, as well as its strength and power. It is every voter's duty to exercise the franchise, and every young man's duty to learn its sacredness and value.

But a caution is necessary to young men. Beware of believing all that is said by the party leaders who have been chosen to expound the party platforms. They are naturally prone to exaggerate the virtues of their own side, and to tell less than the truth concerning those of their opponents. It is well to hear both sides, and to judge from your own point of view of the course to take. Do not believe all the man says who declares that this party or that is false to every principle of good and true government; or that this or that party is intent upon ruining the national honor and

finance. No one party possesses all the good; no one party is wholly right nor all in the wrong. Remember that aside from these enthusiastic partisan speakers, it must be admitted that the majority of the people of all parties and classes, however they may differ in opinions of policy, are as a rule sincerely anxious to take the course that will promote the best interests of our state and country.

This does not mean that one party's policy is as good as that of another, and that it makes no difference which way you vote. Far from it. Between two policies there must necessarily be a best; between two parties one must surely present better reasons, a better public policy, better political principles, in your judgment, than the other. The best may be represented by the party with which the voter affiliated at the last election; it may not. Not party only, but principle, is the motto that will perpetuate liberty, truth and good government. Therefore, to be sure that his vote is cast right, the wisest course for every voter to pursue is to study the public questions for himself; viewing, but not necessarily believing, all sides; to hear as many public speakers as he can, who have different views; to follow the campaign for himself, eliminating its trash and exaggerations; then to set prejudice aside, and vote according to the best light of his soul, and as his own educated conscience may dictate, or as God may inspire him to act.

So much for the national and state tickets. In local or county offices, where party policies and political doctrines are of less importance than competent labor, men should be studied, and representatives selected and voted for who stand for efficient service, with unimpeachable honesty of character.

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### ANARCHY.

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The assassinations of President Carnot, Premier Canovas, Empress Elizabeth of Austria and King Humbert, together with

the attempt upon the life of Muzafer-ed-Din, Shah of Persia, and the reputed scheme to assassinate the President of the United States, all indicate an unusual activity among the anarchists of the world to terrorize the governments of Europe and of this country, by striking down their leaders. Undoubtedly the aim is to arouse feelings of terror, by so shocking the sensibilities of the world in the assassination of the leaders of organized governments as to induce the people to inaugurate forms of government and conditions of life in keeping with the views of those who are urging anarchist propaganda. If a reign of terror could be inaugurated, and men prevented from accepting exalted positions in government, it is believed by this class that people would forthwith establish some new forms of government more satisfactory to those who rejoice in the misfortune of the potentates of the earth.

It is sad to contemplate the fact that in a liberal government, like our own, it has become necessary to use the most stringent precautions to guard the life of the President who ought to enjoy the fullest personal liberty, and to move among the people with the greatest freedom. Such dangers and such precautions make the office less inviting and doubly burdensome. An anarchist paper published in San Francisco makes this comment: "When the down-trodden proletarian, (the working man) filled with a deep sense of the myriad wrongs inflicted on himself, his dear ones and his kin, strikes a blow of vengeance against the representatives of the system which has transformed men into beasts, we do not rejoice—nor condemn. We simply explain. Would you put an end to the assassination of rulers? Then end the conditions which make men miserable: end the wrongs which provoke men to resistance; cease to outrage flesh and blood as human and as sensitive as that of kings." This is perhaps as approvingly as an anarchist paper could view the assassination of King Humbert.

The frequency with which the assassin has made his appearance, within the last few years, is a direct menace and danger to the organization of society and government. Anarchy is a secret organization, and the most extreme of all organizations whose principles and purposes are not open to the deliberations and the discussions of men. Anarchy stands for disintegration. It pretends

it is true, to replace the present system of government with something ideal and angelic; something of course that is wholly beyond realization. Its pretenses can never be accomplished this side of the millennium, and then not by the means which it proposes. Anarchy may do much to break down existing forms, and in this age of rapid changes it may take upon itself extraordinary growth, and become a terror to the world before we fully realize or sense its development. Men are indifferent to it today, because its propaganda seems so unreasonable to this age; but the unexpected so frequently happens that no one today can say that anarchy may not, within the next few years, assume prodigious proportions, and be a serious menace to the welfare of mankind. No effort is put forth for its destruction. It is looked upon as one of those abnormal conditions whose dangers must simply be warded off. So, notwithstanding there have been numerous assassinations by anarchists in recent years, anarchy is not taken seriously by the great mass of mankind. It is well to remember, however, that this is an age of surprises, and not least among those that may arise to shock the sensibilities of mankind, at no great future day, may be the unexpected and incomprehensible growth of anarchy.

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### AIRSHIPS.

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We have now arrived at a stage in the inventor's travels where we cease to shrug our shoulders in unfeigned skepticism when the flying-machine is mentioned. We have come to believe that it is really a possibility, if not an immediate probability.

One of the most successful attempts at navigating the air was made recently in the region of Lake Geneva, by Count Zeppelin, a famous European aeronaut. The count got his large cigar-shaped cylinder of canvass, of over four hundred feet in length, and forty feet in diameter, out on Lake Geneva. The interior of this machine was filled with two thousand small cylinders holding about



thirty-two thousand cubic feet of hydrogen. Its weight was about nine tons. At the set time it arose from Lake Geneva, and made a run of about three and a half miles, during which time it was guided by its occupants in the freest manner, until an accident happened to the steering gear which compelled them to descend from a height of twelve hundred feet, which they had attained, in order to make repairs. This is, perhaps, one of the most successful efforts which has been made, and Count Zeppelin, feels that he has really been victorious. Of course, there is no present thought that the airship will be a means of transportation. It would be too expensive for that. The one used by Count Zeppelin, it is said, cost about a quarter of a million, an expensive experiment. Like many other inventions, however, it is intended for war.

The balloon, during the recent campaign in South Africa, proved to be a great aid in locating the enemy and directing military movements in the field. The airship itself might be made to carry great guns and other means of human destruction, and at the same time occupy a position beyond the reach of the enemy. One might naturally be led to wonder that if one enemy can use the airship in a battle, another one can do the same, and thus afford us the interesting spectacle of battles and wars carried on in mid-air.

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#### MISSOURI PERSECUTIONS.

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There has just been issued from the press of George Q. Cannon & Sons Co. a work entitled, "Missouri Persecutions," by Elder B. H. Roberts. It includes the matter published under the same title in the *Contributor*, fifteen years ago, and in addition a considerable amount of historical information now presented to the public for the first time. Among these data are copious extracts from the accounts of these occurrences published by the enemies of The

Church. These, the author says, are introduced by way of contrast, that the reader may have both sides of the story before him, to enable him to judge accurately of the truth of the matter. The work has been issued with the purpose in view of combating these false statements, and correcting the impression sought to be made by opponents of The Church leaders, that the people were driven out of Missouri chiefly on account of their evil acts. It also aims to inform its readers on the early history of this dispensation; the character of the early experiences of The Church; the acts of injustice perpetrated against the Saints in Missouri; the sufferings of the fathers for the holy faith.

In reading the work, one is impressed with its accuracy and fullness of historical detail; orderly and logical arrangement of facts; correctness of inference; thoroughness of treatment; plain, dignified historical style. To the careful, systematic reader, the work will appeal especially, on account of these qualities, while at the same time it is not dry and incapable of securing the interest of the casual reader. As a book of reference and supplemental reading for the young people who are studying Church history, it will meet with great favor, and provide the student with invaluable data. Price \$1. 25.

## NOTES.

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Happy is he who knows how to forget that which cannot be helped.

If you have an idea, and you are sure it is a good one, don't *aim* to use it too long. Fire, and fire quick.

“Fortune, men say, doth give too much to many,  
But yet she never gave enough to any.”

Patience, wisdom and time, make the impossible possible.—PIERRE KRAUS.

If you feel that you must say something unpleasant, say it; if you would say something pleasant, write it. Nothing is so mean as a mean letter, because it gives your opponent no chance for defense at the only time defense is a satisfaction—at once.

To preserve one's self good and pure amidst evil surroundings is to attain a moral character; to be preserved from evil character by seclusion is to remain innocent, it is true, but is not at all to gain a moral character.

“A nation,” said John Milton, “ought to be as one huge Christian personage, one mighty growth or stature of an honest man, as big and compact in virtue as in body; for look, what the ground and causes are of happiness to one man, the same ye shall find them to a whole state.”

There are many people who will oppose a man seeking for any end just because they know him. They don't care about a total stranger gaining the thing desired; but they cannot bear any one they know should reach it. They cannot make up their mind to that. You be broader in your views than one of these.

Would you have your children profit by your life? Then remember the truth expressed by Andrew Boyd: “It is utterly impossible to bring all men up to a rope stretched across the course, and make all start fair. If a man be a drunken blackguard, or a heartless fool, his children *must*

suffer for it, *must* start at a disadvantage. No human power can prevent that. And on the other hand, if a man be industrious and able, and rise to great eminence, his children gain by all this."

Habits are formed by the repetition of certain acts. People have such an easy way of falling into customs that before they are aware, a habit is formed which it is difficult to free themselves from. Habit, therefore, may be termed second nature. Habits will add to either one's happiness or discomfort. Impure and degrading habits are easily formed; hence, the need of cultivating good moral habits which will comfort and bless through life. They should be formed in youth when lasting impressions are made. Good spiritual habits, gentleness of character, a generous disposition, an agreeable and open-hearted soul, evenness of temper, a desire to work for the good and salvation of our fellows—these are habits that a young man should learn by severe training; and once they are impressed, they will render his life one round of happiness.—*Benj. F. Blaylock, Jr., Australia.*

Getting on in the world means one thing to some and another to others. There is success that cannot be counted in dollars. It is often sweeter and less wearisome than the worldly success which brings fever and toil and suspense. To gain success, let each man humbly do his duty, and leave the issue with God. The advice of Andrew Kennedy Boyd is worth remembering: "Let us trust in God, my friend, and do right, and we shall get on as much as he thinks good for us. And it is not the greatest thing to get on—I mean to get on in matters that begin and end upon this world. There is a progress in which we are sure of success if we earnestly aim at it, which is the best getting on of all. Let us "grow in grace." Let us try, by God's aid, to grow better, kinder, humbler, more patient, more earnest to do good to all. If the germ of the better life be implanted in us by the blessed Spirit, and tended by him day by day: if we trust our Savior and love our God, then our whole existence, here and hereafter, will be a glorious progress from good to better. We shall always be getting on."

## IN LIGHTER MOOD.

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Mother: "What are you doing, Max?"

Max: "Reading papa's poems."

Mother (to husband): "Why, has he been naughty again?"

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Little three-year-old Howard had often watched his mother and her artificial teeth with admiring wonder. One day her regular teeth gave her trouble when she held her hand to her face, saying, "Oh, oh," in great pain. Howard asked, surprised, "What is ye matter?" On being told that her teeth pained her, he queried with an air of one who has a sure remedy, "Why don't you take yem out?"

\* \* \*

Small Margaret had said her prayer, and her mama was tucking her in to leave her to her slumbers, when the child begged that mama would not leave her alone.

"Why, Margaret," said mama, soothingly, but surprised at this unexpected demand, "you know you are never alone, for God is always with you."

"Yes," rejoined the small maiden, doubtfully, "I know. But, mama, I'd rather have some of my own relations."

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For many years Aqueduct Commissioner Maurice J. Power, of New York, was a police justice. Politics, however, is not Mr. Power's livelihood. He is a manufacturer and connoisseur of bronze art work. During the last year of Mr. Power's service on the police bench he received a call at his house one evening. A formal dinner was in progress. The visitor failed to make her errand clear to the servant and the justice's daughter went to the door.

"The judge sint me son up to the Island this mornin' an' I want to see him," said the woman.

"What judge?" asked Miss Power.

"I disremember his name, mum"—by this time the justice and two of his friends had gone into the smoking-room, near the door, where the dialogue was clearly heard—"but he makes thim tin images up in Twenty-fifth Street."

At this point the justice interrupted the dialogue. The woman did not get her son off the Island, but she collected the rent for her flat and enough ready money to keep her until her wayward boy's sentence had expired.—*Saturday Evening Post.*

## OUR WORK.

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### LOCAL MISSIONARY WORK.

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At the late convention of the General Board and stake officers in Salt Lake City, excellent instructions were given upon missionary work, one of the most important and prominent factors of the labors of the Young Men's Associations for this season. From remarks there made, the following points are culled, which will prove of great value in guiding presidents of wards in the selection and instruction of their missionaries.

It should be remembered, in the first place, that this local missionary work is permanent—that is, it is to continue as a factor in the labors of the associations. Men may change, missionaries may change, but this work is to remain permanent. New men are to be added to fill vacancies that may be created for cause. Those men who were selected last year for this purpose, providing they are competent, and as good as can be obtained, are to continue their labors this year; but if for some cause they cannot continue, then their places are to be filled by other competent brethren, to be selected by the president of the association in consultation with the bishop of the ward. Special care should be exercised in the selection of these missionaries, so that men may be chosen who are able and competent to do the work assigned to them—men with judgment and experience.

The object of this work is to convert to the Gospel and to Church duties such young people as are indifferent to counsel in this regard. It is to be a labor of conversion, just such work as the missionaries are performing among the people in the nations of the earth.

It was found last season that the effects of the missionary labors were most excellent, and there are many examples where young men were converted from the error of their ways to a better life and to an interest in the work of God. Instances are on record where boys were converted from secret gambling, from swearing, and other evil habits, to

join the associations and become faithful members therein. In the world, we spend much money to convert a soul. The average number of converts for each missionary sent out by The Church is less than three per annum. We have a better field at home, which can be reached in comparative ease; and the object of this labor is to open this field among the young people in Zion.

Great mistakes have been made by those who are called upon to perform this labor among the young people. It is an error to try to convert young men in bunches upon the street corners, or in the saloons. Individual work is absolutely necessary, for in this way the hearts of the young men may be reached, and you may get near to them and bring them to a sense of their condition. Love and kindness are the means to be employed. The missionary must love the souls of men. His leading characteristics should be sociability, friendship, and the knack of ingratiating himself into the confidence and favor of men who are in darkness. This cannot be done off-hand. The missionary must become acquainted with the man, learn his traits, his desires, gain his confidence, and make him understand and know that the only desire is to do him good and to bless him. When this condition exists, the missionary message may be given, and its good things presented in a loving and kind way. Therefore, in selecting missionaries, men should be chosen who have sociability and friendship, and who are without enmity towards men. If there are none such in your ward, some young men should be called and trained and qualified for this work. There are a certain class of men whose characters are such that you never can make good missionaries of them. They are too high-strung, not humble enough, they cannot get down in humility, but they feel themselves above their fellows. You should not select such men. In the very first place, the missionary should have in himself a testimony of the Spirit of God, and the witness of the Holy Ghost. If he has not this, he has nothing to give. Men are not converted by eloquence or oratory, but on the contrary, are converted when they are satisfied that you have the truth and the Spirit of God. The cause of failure in missionary work is frequently the half-heartedness in which the missionary goes about it. It must be done with your whole heart. The faithful man, who is constant, will succeed. Missionaries should have frequent consultation with the presiding officers, and should keep in touch with the bishops of their wards, making them feel well towards the work, keeping in mind constantly that love and kindness are the means to be employed. Compulsion and a haughty spirit should be far from the missionary sent out to convert souls.

Now as to the methods of missionary work; the president of the Y.

M. M. I. A. should divide the ward into, say, three divisions; one to be presided over by the president, and each of the other by one of his counselors. The presidency should make a list of the names of all who need laboring with, and should consult the bishop and then select one missionary to labor with each of the names on the list previously mentioned. The bishop should then call the young men so selected, as missionaries, to a meeting without publicly stating the object of said meeting. When they are brought together, the object of their call should be presented, and the work expected of them fully explained. It should be especially stated that they are called by the bishop by authority of President Lorenzo Snow. Then they should be asked if they are willing to accept the mission, and all who are willing to do so should be set apart thereto. The presidency should then divide the missionary corps into three parts, assigning them to the three districts before mentioned, calling the president and his counselors to take charge of them and the work in the districts over which each has been appointed to preside, directing their labors and receiving their reports at least once each month. The work should be entirely private and should not be published before the ward. The M. I. A. officer appointed to preside over the district should give to the missionary, privately, the name of a young man with whom he is to labor, and no one need know that name excepting the presidency and the missionary. The work of a missionary need not interfere with any other duty, there being a life-time in which to accomplish the conversion of the young man with whom the missionary labors; therefore, a Sunday School teacher, a ward teacher, and all other workers, may be selected for this labor without interfering with their regular Church duties. The work should be begun immediately and all vacancies should be filled in the missionary corps without delay.

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#### Y. M. M. I. A CONVENTION.

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On September 9th, a convention of the General Board with the superintendencies of eleven stakes was held in the temporary home of the Latter-day Saints' College in the Lion House, Salt Lake City. President Joseph F. Smith presided. The stakes were represented as follows: Box Elder, 3; Davis, 10; Granite, 5; Jordan, 7; Juab, 1; Morgan, 1; Salt Lake, 5; Summit, 1; Utah, 3; Wasatch, 4; and Weber, 5. There were 18 members of the General Board present. The object of the meeting was to



treat upon the topics to be discussed in the stake conventions which were held generally in all the stakes of Zion on the 16th. The stakes represented at this meeting conducted their own, while other stakes were assisted in their conventions by members of the Board or by their aids. Every topic named in the call published in the September ERA was discussed with much zeal and profit, under a great outpouring of the Spirit of God. A fire of enthusiasm was kindled which was spread over the whole Church, in the conventions held on Sunday, the 16th of September, and which it is hoped will find fuel in every ward society. The subjects treated and the speakers were as follows:

*Missionary Work*:—Elders J. Golden Kimball, Frank Y. Taylor, M. F. Cowley and President Joseph F. Smith.

*Improvement Era*:—Elders Heber J. Grant and Edward H. Anderson.

*General Improvement Fund*:—President Joseph F. Smith and Elder Rudger Clawson.

*Preparations for Opening the Season*:—Elder Junius F. Wells.

*Grading of the Associations*:—Elder Rodney C. Badger.

*Class Work*:—Elders George H. Brimhall and Briant S. Hinckley.

*Secretaries*:—Elder Thomas Hull.

Miscellaneous topics, with questions and discussion, were also fully treated, many present taking part. The instructions given were of special value to the workers in the cause, and as a reminder to all officers, the ERA will present choice extracts from the remarks of the various speakers, as the season's work progresses.

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### CLOSE OF THE THIRD VOLUME.

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This number closes the third volume of the IMPROVEMENT ERA. We are gratified with the success that has been achieved. We ask all our subscribers to renew their subscriptions immediately for Volume IV, upon the blanks that will be sent them, and to use energetic efforts to obtain new subscribers, because every member of the associations is an agent, and is interested in the welfare of the magazine. We call attention to the prospectus which is found in this number, and which gives in detail some of the special features that will be presented in Volume IV. We ask all to read this prospectus, being confident that by so doing they will be inspired with a desire not only to continue their own subscriptions, but to obtain other subscribers to help the good work along.

It will be the aim of the General Board to make the ERA a suitable exponent of the mutual improvement cause, and to provide reading matter that will instruct and inspire, as well as entertain both old and young.

We congratulate the young men upon the aid which they have given to this enterprise, and trust that they will rally to the assistance of Volume IV. with such spontaneous effort as will insure the continued improvement and success of their magazine.

We repeat that the ERA is not a private enterprise, but belongs entirely to the young men; every cent which is made will be used for the spread of truth and for the benefit of the youth of Zion. Let there be a unanimous response to this call for subscribers, without further invitation.

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#### CAN A TEACHER ORDAIN A TEACHER?

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“Can a teacher ordain another teacher or a deacon?” is a question that has been submitted to the ERA.

The general reply may be made that what power or authority a man has in the Priesthood, he can confer upon others. What a man has he can give, but it must be under proper conditions. Such conditions do not exist in organized wards, and hence, while a teacher can ordain another teacher or deacon, it would be highly improper in organized wards, stakes, or missions, presided over by authorities holding the Melchizedek Priesthood.

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#### THE ERA FREE.

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We desire to call attention again to the fact that the ERA is supplied to missionaries in the field, free, and that the price of subscription to their friends, outside of the organized stakes of Zion, is \$1.00 We will be pleased to receive subscriptions from any source to be sent as above.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*August 17th:* Official dispatches confirm the capture of Peking, China, by the allied forces on 14th inst. The ministers were liberated. \* \* \* Bishop Fowler at the Methodist conference shamefully abuses the "Mormons" \* \* \* Two steamers from Alaska bring three million in gold to Puget sound ports. \* \* \* The Cannon & Sons job and book printing and binding business has been sold to the *Deseret News*.

18th: Fourteen anarchists arrested in New York charged with conspiracy in a plot to assassinate President McKinley. \* \* \* The 1400 Cuban school teachers on a visit to the United States are entertained at Washington.

20th: Henry Parsons, born in England, April, 1827, an old and respected resident of Manti, Sanpete County, died. \* \* \* The Consolidated Mercur mine is putting 1175 tons of ore through daily, at a profit of \$4.00 per ton. \* \* \* Li Hung Chang asks for an American peace commissioner.

21st: Official confirmation of the fall of Peking states that the allied armies entered on the 14th, the American and Russian flags having been planted on the east wall at 11 a. m. The United States has refused Li's request for a peace commissioner.

23rd: William H. Smart has been released as president of the Eastern States Mission and will be succeeded by E. H. Snow, of St. George; Alfred L. Farrell, has been released as President of the Netherlands Mission to be succeeded by Sylvester Cannon. \* \* \* The funeral services of Stephen Hunter were held in the Third Ward Salt Lake City.

25th: Mary Ann Barfoot, wife of the late Professor Joseph Barfoot, died, aged 84 years. \* \* \* President Jesse Crosby of Panguitch Stake, who removes to the Big Horn, was succeeded as president of the stake by David Cameron.

27th: The Populist party accept the declination of Hon. C. A. Towne, for vice-president, and substitute the Democratic nominee. \* \* \* The thirty-fourth annual encampment of the G. A. R. opened in Chicago last night by a monster meeting in the Coliseum; 350,000 excursionists are in the city. \* \* \* General Olivier, the Boer general and his three sons have been captured by the British, and the Boers were severely defeated at Machadodorp.

28th: Professor Joseph J. Daynes, who, in 1867, at the age of 15 years became Church organist, sent his resignation to President Snow, the reason assigned for the action being pressure of other private duties. He served faithfully under five choir conductors—Sands, Careless, Griggs, Beesley and Stephens, and is the only organist who has handled the great tabernacle organ since it was built in 1869. \* \* \* The Utah and Oregon lumber yards were destroyed by fire in Ogden; loss, \$10,500. \* \* \* Lord Roberts is reported to have succeeded Lord Wolseley as commander-in-chief of the British armies.

29th: The Great Salt Lake is lower than since 1861-2, and teams may be driven across it from the Jeremy Salt Works to Antelope Island. \* \* \* A fire destroys much timber in Pine Canyon, Tooele County, entailing an estimated loss of \$20,000.

30th: There is a revival of the rumor that the Salt Lake and Los Angeles railway is to be built. \* \* \* Leo Rassieur was chosen commander-in-chief of the G. A. R., and the next encampment will be held in Denver.

31st: Bishop T. J. Stevens, born Bristol, England, January 24, 1848, died at Ogden. \* \* \* John G. Woolley, prohibition candidate for president, spoke to a large audience in Salt Lake City.

September 1st: Hon. F. J. Cannon announced that he is a candidate for the United States Senate. \* \* \* The Utah Loan and Trust Co., in Ogden, go out of business. \* \* \* The production of Utah mines reaches \$13,727,620 so far in 1900.

2nd: The Salt Lake Stake conference was held; a feature was a meeting at 10 a. m., of the Sunday Schools, all being represented.

3rd: George A. Eaton, was chosen principal of the Salt Lake High School at a salary of \$200 per month. His place in the Ogden High School will be filled by Professor A. E. Wilson.

4th: The Republican State Convention met in Provo and nominated the following ticket: Presidential Electors—Wesley K. Walton, of Rich, C. E. Loose, of Utah, J. R. Murdock, of Beaver; Representative in Congress—George Sutherland, of Salt Lake; Justice of the Supreme Court—George W. Bartch, of Salt Lake; Governor—Heber M. Wells, of Salt

Lake; Secretary of State—James T. Hammond, of Cache; Attorney-General—M. A. Breeden, of Weber; Superintendent of Public Instruction—A. C. Nelson, of Sanpete; Treasurer—John DeGrey Dixon, of Utah; Auditor—C. S. Tingey, of Juab.

5th: The population of Salt Lake City, as announced by the Census Bureau, is 53,531, an increase in the decade of 19.37 per cent or 8,688 persons. \* \* \* Embassadors at European capitals advise Washington that there is no danger of a clash among the powers over the Chinese question.

6th: The Democratic State Convention met in Salt Lake City and nominated for Representative in Congress—William H. King, of Salt Lake; Governor—James H. Moyle, of Salt Lake; Secretary of State—Fisher S. Harris, of Salt Lake. Frank J. Cannon acted as temporary chairman.

7th: The Democratic State ticket was completed by the nomination of Henry N. Hayes, Sevier, for Auditor; R. C. Lund, Washington, for Treasurer; A. J. Weber, Weber, for Attorney-General; N. T. Porter, Davis, Superintendent Public Instruction; O. W. Powers, A. H. Tarbet and I. C. Thoreson, for electors; J. W. N. Whitecotton, for Justice of the Supreme Court.

8th: The N. G. of Utah passed in review before Governor Wells at Camp Liscum. \* \* \* The monitor *Wyoming* was launched at the Union Iron Works, San Francisco, it being christened by a daughter of Senator Warren.

9th: A terrible tornado overwhelms Galveston, Texas; about five thousand people are killed and nearly twenty millions of property destroyed. \* \* \* Indications point strongly to the building of a railroad from Salt Lake City to Los Angeles, by western capitalists one of whom is Ex-Senator Clark of Montana.

10th: The public schools opened in Salt Lake with an enrollment of 10,801, and in Ogden with 3,890. \* \* \* The number of American missionaries murdered by Chinese is given as 22, while the English is given as 71. The number of Chinese slain in the battle of Tien Tsin is given as 2,000.

11th: Today closed the week's National Guard encampment at Camp Liscum. \* \* \* Rev. Daunt Scott returns to Salt Lake City. \* \* \* Twenty-three hundred dead have been recovered from the ruins of Galveston.

12th: Senator Charles Warren Fairbanks, of Indiana, spoke in the Salt Lake Theatre on campaign issues. \* \* \* The death list in Galveston is increasing, and the conditions are indescribable.

Relief funds are established over the country. \* \* \* President Kruger is in Lourenzo Marques, a fugitive, in Portuguese Territory. \* \* \* The United Mine Workers of America have ordered a strike to begin the 17th.

13th: A monument to Gen. Henry W. Lawton, was unveiled at Fort Wayne, Indiana.

14th: Lord Roberts appeals to the Boers to lay down their arms, pointing out that Kruger has abandoned them. \* \* \* It is reported that Russia and France will demand the disarmament of China. \* \* \* Hundreds of victims of the Galveston disaster are cremated as the gruesome work of cleaning away the debris goes on. The exodus from the city grows daily.

15th: The C. A. Smurthwaite Company received notice of the awarding to them of a gold medal at the Paris Exposition for Utah alfalfa and timothy seed. \* \* \* Thousands of people have lost their all in coast towns of Texas that were covered by the Galveston hurricane. \* \* \* The great anthracite coal miners strike practically began, and 145,000 coal miners in Pennsylvania will lay down their tools.

16th: Great Britain is considering the transfer of more soldiers to China in view of further hostilities. A company of 14th United States Infantry had a sharp engagement with 2,000 Boxers near Matow, in which the Chinese were routed, leaving 200 dead.

17th: Hon. A. W. McCune announces that he will not be a candidate for the senate. \* \* \* The great strike in the anthracite coal mines is on. It is the greatest in the history of our country. The coal fields affected represent the hard coal output of the world.

"A good book is like a good name—better than riches."



# Improvement Era.

✻ ORGAN OF ✻

Young Men's Mutual Improvement  
ASSOCIATIONS.

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JOSEPH F. SMITH and EDWARD H. ANDERSON.  
HEBER J. GRANT and THOMAS HULL, Managers.

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SALT LAKE CITY,  
1899-1900.



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The Glory of God is Intelligence.

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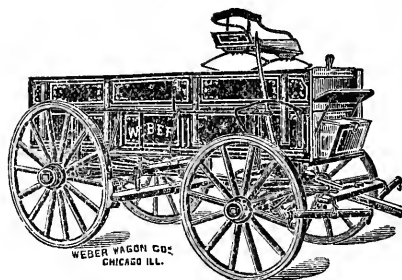
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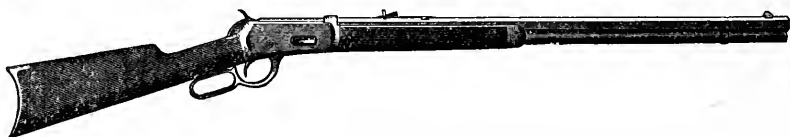
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